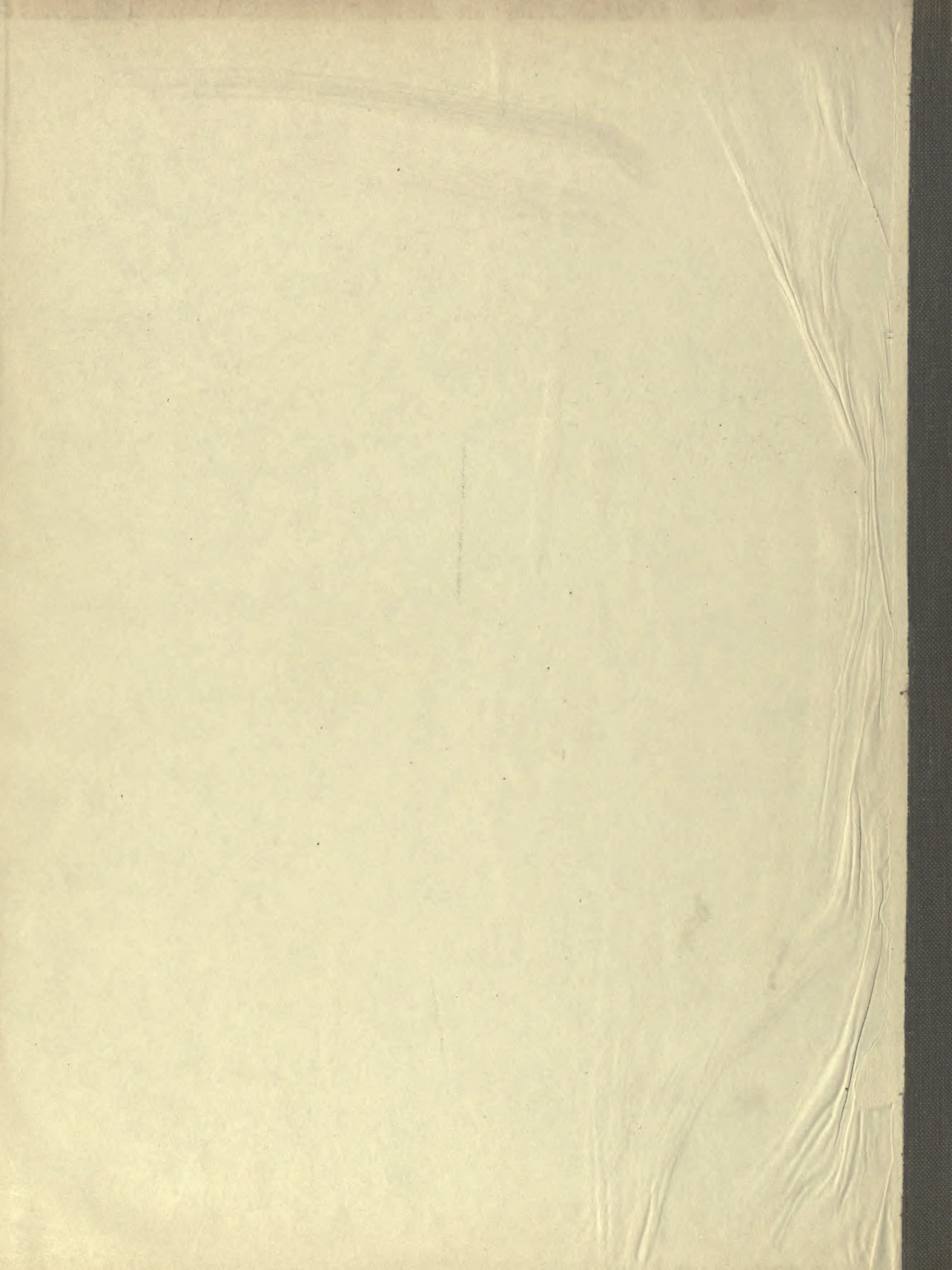


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W. M. FLINDERS PETRIE, ESQ., D.C.L.

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BY

W. E. CRUM, M.A.

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LONDON

DAVID NUTT, 270-271 STRAND


1893

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To

MONSIEUR ÉMILE CHÉDIEU

In gratitude and affection



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PREFACE

A GENERAL account of these Manuscripts has already been given by me elsewhere.¹ The study of the texts, however, upon which it was based had been but superficial, and many of the statements there made require correction or modification.

The main collection is a result of Mr. Flinders Petrie's excavations in 1889, and was brought from Deir El-Hammam, three miles N. of Illahun. To it are added a few fragments (Nos. XX, XXVI, XLIX, and LIII), acquired at Hawara. Mr. Petrie writes to me: "The Deir has been rebuilt a few centuries ago, but there are outlines of a much larger Deir showing on the ground. Outside the older Deir are rubbish-mounds. Here we found plenty of scraps of papyrus," which the natives "brought and sold to me in scrap lots. I never had any occasion to suspect any outside admixture. Most of the Hammam pieces had evidently just been dug up; certainly they had never passed through a dealer's hands. The Hawara papyri were all found, scrap by scrap, by my own workmen. There were no circumstances to suggest in the least that these were found elsewhere or imported."²

The Oxford papyrus, given as an Appendix, was procured by the late Rev. G. J. Chester at Sheik Hammad, near Sohag. I publish it here on account of the recurrence in it of certain place-names found in the Petrie collection, as well as in order to allow of its comparison with No. XLV.

There are but two of the European collections of MSS. from Middle Egypt of which accounts have been given; those in the Museums of Berlin and Vienna. The former contained in 1885, some 300 fragments,³ but it has since been increased. The number of Coptic fragments in the latter is estimated at 4000.⁴ The Louvre is also said to contain a collection of some importance.⁵ In the following pages are published all the texts of the Petrie collection from which it seemed possible that any positive results might be obtained. A number of small fragments have been passed

¹ In Flinders Petrie's "Medum," p. 48 ff.

² Mr. Petrie further suggests that the "Find" of a great quantity of fragments together may be due to the custom, prevalent at all events now in the district, of using a ruined building as a depository for all the rubbish of the neighbourhood.

³ Stern in *Aeg. Zeits.*, 1885, 24.

⁴ Krall in "Führer durch die Ausstellung" (Pap. Rainer), I. Th., s. 26.

⁵ Stern *loc. cit.* I do not know if the above calculations pretend to include all the smaller fragments.

over, it being impossible, as yet, to utilise the few letters legible upon them, deprived as they are of all context.

The texts have been arranged on the basis of subject-matter; and within this (roughly) upon that of extent and actual preservation.

The subjects represented are (I) *Biblical texts*:—To the one example previously described, a second is now added. (II) *Patristic texts*:—I have placed among these some curious fragments which give, *inter alia*, the account of a dream, because I was at a loss more appropriately to class them. (III) *Liturgical texts*:—A small group, put together since I wrote my former description. (IV) *Letters*:—This section embraces (as in the other collections) a large proportion of the whole. (V) *Lists and accounts*:—Some very small scraps are included here. Of the so-called Legal documents, numerous in Vienna,¹ there are but three mutilated specimens (Nos. XXXV, XXXVI, XXXVII). These I have held it allowable to class with the letters.

Were this a collection of Greek instead of Coptic documents, the absence of all dated texts might not prove an insuperable obstacle to forming a chronological estimate. The palæographer would often be able, with tolerable assurance, to supply the want; so far, at least, as regards the strictly cursive MSS. But such are, in Coptic, a rarity, very few Fayyum texts being, in this respect, comparable with the Pap. Rainer, 1993.² “Where ligatures are almost or wholly absent, all merely ‘graphic’ dating rests upon a very weak footing.”³ It is, however, this practically ligatureless character⁴ which these fragments display, and we are therefore forced to depend for chronological conclusions upon an occasional comparison with the dated plates of Hyvernat’s “Album.”⁵ Beyond this, the language in which the texts are written and the materials used can serve, to some extent, as arguments. There is so little paper in the collection, that we may suppose it not to reach much beyond the end of the ninth century; while the comparative frequency of Arabic names, &c., point to about the beginning of the eighth century as a probable *terminus a quo*.⁶ These circumstances, however, may be accidental. They do not, of course, affect the uncial texts, one of which (No. II) is perhaps the oldest Coptic document from the Fayyum.⁷ The sizes, too, of the papyri point, as Karabacek has noticed, to a period when that material was already scarce. The largest sheet in the collection (No. XXIV), measured originally about 17 × 11 in., the smallest (No. XIX), 3½ × 4½ in.

¹ Vide “Führer”—Rainer, I. Th., s. 35.

² *Ibid.* s. 44. With the Djémé Cartulary the case is different.

³ Gardthausen, *Griech. Paläogr.*, s. 178.

⁴ For this I have, in one or two cases, used the term “*semi-uncial*”; but have since noticed that Gardthausen already appropriates it otherwise.

⁵ We are here shown an excellent series of texts for the middle and later periods, but could have wished for a larger selection from the earlier MSS. One misses, for instance, examples of the great Turin papyri and of those of Achmim.

⁶ I am at a loss to draw any conclusion from the curious group here represented by No. XLIII. There are reasons for believing them to belong to the Arabic period. Can they be the work of Greeks, freshly immigrated?

⁷ Yet Maspero has warned us (*Compt. Rend. Acad. des Inscr.*, XVI, 290), of the uncertainty of the arguments from which even the so-called earliest uncial MSS. are dated.

I have, in the following descriptions, avoided any notice of the direction in which the lines of writing lie relatively to those of the fibre-layers. Wilcken has shown¹ the possibility of determining, in certain cases where a single papyrus bears a separate text upon each face, the relative ages of these. The present Coptic collection offers, however, little material of this kind; the only examples are Nos. IX and XVII, XII and XXIV, XIX (Arabic and Coptic), XXXVII (ditto), and as these consist, in each case of but one $\sigma\epsilon\lambda\iota\varsigma$, Wilcken's rules cannot be applied. Only the two larger papyri, Nos. XI and XLVI, show more than a single $\sigma\epsilon\lambda\iota\varsigma$; and, in both cases, the text is upon that side whose fibres run at right-angles to the joining-line of the $\sigma\epsilon\lambda\iota\delta\epsilon\varsigma$. Yet it may be noted that, both in the Petrie collection and in that at Berlin, a very large majority of the texts are written, or at all events begun, at right-angles to the fibre-lines.

The already printed texts from the other Fayyum Papyri are Stern's selection from those in Berlin,² and those of the Vienna collection published entirely or in part by Krall.³ The former publication has been here supplemented by my own copies (1891) of the remaining Berlin fragments.

I have made no attempt at a comprehensive treatment of the language of these texts. That will be a task possible only when the promised Rainer "Corpus" has appeared, together with editions of the other unpublished literature from Middle Egypt. For the present, Stern has sufficiently indicated the characteristic features of the various dialects. Of the 56 fragments here transcribed, the language of 22 may be called thoroughly Middle Egyptian; that of 7, Sahidic; 23 show both influences in varying proportions. Of Boheiric, there are 6 examples—yet none show this dialect in absolute purity. There is only one Achmimic text (No. II).

I have throughout used the term "Middle Egyptian" as including the dialects both of Memphis (Stern's "Untersahidisch") and of the Fayyum. It is not possible, with the few texts of any length at present known, to draw a satisfactory boundary between these two dialects. Not only are the majority of available documents short or imperfect; they often betray the work of very illiterate scribes, who wrote even their native dialect with little care or accuracy, and whose productions tend to an imitation now of southern, now of northern usage. A rough division may perhaps be made by classing as "Memphitic" those texts which, like Revillout's Passports, follow the Sahidic rule as to $r-l$, while showing, in their vocabulary, a distinct Boheiric influence; and as "Fayyumic," those which systematically replace r by l , have the characteristic vowel-scale ($a=o$, $e=a$, $\hat{e}=\check{e}$, &c.), and show words unknown either in Sahidic or Boheiric. Confining ourselves to Nos. XI–XLIII, we might cite as typical examples—(a) of texts undoubtedly Sahidic, Nos. XXI or XXXIII; (b) of those in which Sahidic forms predominate, No. XVII; (c) in which Mid. Egyptian forms are in a

¹ "Recto od. Verso?" *Hermes* XXII, 487, ff.

² *Aeg. Zeits.*, 1885, 23 ff.

³ *Mittheilungen a. d. Pap. Sammlg. Erzherz. Rainer*, I–V. When the former description of the Petrie collection was written, I had not seen Bd. V, in which several texts are given in full with translations.

majority, No. XXIII; (*d*) which are wholly Mid. Egyptian, Nos. XXII or XXV; (*e*) of those with a decided Boheiric element, Nos. XIII or XXVII.

In explanation of this remarkable variety of dialect, no very satisfactory theory can be advanced. Although, as has been stated, the Petrie collection comes entirely from a district on the immediate borders of the Fayyum, the localities mentioned or implied in the texts are by no means confined to it. No. II points to Achmim, while Sahidic literary texts, such as Nos. III, IV, might have had their origin still farther south; and it is not impossible that some of the place-names found in No. XLV refer to the neighbourhood of the Natron Lakes. Still, the geographical data supplied cannot, for the most part, be utilised, since so many of the places named remain unidentified. All means, too, are absent by which to localise the writers of the various documents,—the single exception being No. XXXV,—though their movements and those of their correspondents can sometimes be traced (No. XXII). It is possible that Sahidic was, as Stern has suggested, at one time the universal literary language, at least, above the Delta; or perhaps the Sahidic fragments from the Fayyum may be merely traces of occasional passengers or residents from the south. Proximity of other clearly defined dialects and constant communication will sufficiently account for the heterogeneous and irregular character which marks so many of the Middle Egyptian texts.

As to the method followed in publishing the MSS.: I have given in each case (1) the material used, (2) the size of the sheet or fragment, stating the height and the breadth, measured always at the extremest remaining points, (3) the quality of the material and the style of the writing, (4) the text itself, followed by (5) a commentary and (6) an indication of the dialect.

The first attempt to extract their value from a body of fragments so varied and so dilapidated as those of the present collection, can seldom be productive of results more than partially satisfactory. A more prolonged study of the papyri would doubtless throw further light upon many points which still remain unclear. My chief aim, at present, has been to give reliable transcriptions of the texts; an adequate appreciation of their contents they may, I hope, receive at the hands of a future interpreter.

Finally, I have to express my best thanks to Mr. Flinders Petrie for his kindness in entrusting me with his collection; to Prof. Eрман for permission to copy the unpublished papyri at Berlin, and to Mr. Nicholson for the use of those in the Bodleian; to Prof. Harnack, Prof. Wilcken and Prof. Karabacek, and especially to Dr. G. Steindorff and the Rev. G. Horner, for valuable help on certain points about which their opinions were of special weight.

LONDON, *December* 1892.

ABBREVIATIONS

The Abbreviations most frequently employed are :

Sah.	The Sahidic Dialect.
M.E.	The Middle Egyptian Dialect.
Boh.	The Boheiric Dialect.
R.	Mittheilungen aus der Papyrus Sammlung Erzherzog Rainer, I-V (Wien).
Ä.Z.	Zeitschrift für Ägyptische Sprache und Alterthumskunde.
Berl. P.	The unpublished Mid. Egyptian papyri in the Berlin Museum.
Stern.	Koptische Grammatik ; Ludwig Stern.
Peyr.	Lexicon Linguae Copticae ; A. Peyron.
Hyv., Alb.	Album de Palæographie copte ; H. Hyvernat.
Revill., A. et C.	Actes et Contrats des Musées égyptiens de Boulaq et du Louvre ; E. Revillout.

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BIBLICAL TEXTS.

I. Parchment.

about $4\frac{1}{2} \times 7$ in.

S. Matthew, XI. 27, 28.

XII. 1-3, 6-10, 11, 12.

The fragment is in so mutilated a condition, that the readings and restitutions proposed are often very doubtful.

The M.S. is probably of no very early date. It has large, though plain capitals, and uses the colon as a clause-divider. Δ is peculiar and may be archaic; but Υ is distinctly young. Its chief peculiarity, however, lies in the form, Ξ, which it has in common only with a few other M.E. parchments. (v. Krall in R. I., III; also a fragt. of S. John's Gospel in the Berlin Museum, P. 5569.) Gardthausen has pointed out (Griech. Paläogr., s. 148,) that II and i, found here, occur already in very ancient texts.

Recto:

XII, 1. [ΛΥΞ]ΙΤΑΑΤΟΥ ΕΤ ?

? μ ΝCΔ ΝΙΞΕ[ΜC]

2. [Ε]ΟΥΩΜ ΝΙ[ΦΑΡ]ΙC

ΕΟC ΔΕ ΕΤΑΥΝΕΥ

ΠΕΧΕΥ ΝΗC ΧΕΞΕΙ

ΝΕΚΜΛΘΕΤΗC ΕΙΡΙ

ΜΠΕΤΕΩΩΗ ΝΕ[ΙΡΙ]

ΞΜ ΠCΑΒΒΑΤΟΝ

3. ΝΤΑC ΔΕ ΠΕΧΕC Ν[Η]

ΟΥ ΧΕ Ο

ΕΙC ΞΟ

ΜΝ Ν

ΔΕ

Ε

XI, 27.

ΕΩ. ? ΕΠ

[ΩΗΛΙ ΛΥ]Ω ΠΤΕΞ

[ΝΕΠ]ΩΗΛΙ ΩΔC

? Ι ΕΒΑΛ

28.

[Ε]ΛΛΙ ΟΥΔΝ

[ΝΙΜ ΕΤΞΟC]Ι ΛΥΩΕΤ

[Ο]ΠΤ [ΛΥ]Ω

Verso:

ΛΗ. ΞΩΒ ΕΤΒΕ ΠΕΤΕΛΕ ΤΕCΒΙΧ [ΩΟΥΩΟΥ]

XII, 6.

[ΠΙ]ΕΛΠΗΙ ΜΠΕ[ΙΜ]

7.

[Ε]ΛΑΤΕΤΕΝ C[Δ]

ΟΥΝ ΧΕ ΟΥΝ ΠΕ

ΟΥΝΕΕΙ ΠΕΤΟΥΕΩ[C]

ΛΥΩ ΝΝΟΥΘΥCΙ[Δ]

ΕΝ ΤΕ ΜΝΑΤΕΤΕ ^{sic}

XII, 12.

ΕCΑΥ [ΝΑΥΗΡ]

ΞΩCΔΕ Ω[ΩΗΕΕΛ]

- | | |
|--|--|
| <p>8. ΝΕΖΙ ΝΙΑΤΝΑΒΙ ΜΠ
 ΖΕΠ ΕΝ ΠΟΣ ΓΑΡ ΜΠ
 ΣΑΒΒΑΤΟΝ ΠΕ ΠΩΗ
 [ΛΙ ΜΠ] ΛΩ[ΜΙ] (space)
 9. [ΛΥΩ ΝΤΕΛΕΟ] ΥΩΤΕΒ
 [ΕΒΑΛ ΜΜΕ] Υ ΔΓΙ Ε
 [ΘΟΥΝ ΕΤΕΥCΥΝΑΓΩ]
 10. [ΓΗ ΛΥΩ ΖΕΙ Ο] Υ ΛΩ
 [ΜΙ ΕΛΕ ΤΕΥΒΙΧ Ω] ΟΥ
 [ΩΟΥ Ξ.</p> | <p>13. ΜΠΠΕΤ[ΝΑΝΟΥΒ]
 ΖΜ ΠCΑΒ[ΒΑΤΟΝ]
 ΤΟΤΕ Π[ΕΧΕC ΜΠ]
 ΛΩΜΙ[ΧΕ CΑΥΤΕΝ]
 ΤΕΚ ΒΙ[Χ ΕΒΑΛ Ξ.</p> |
|--|--|

A τίτλος written, as here, in the body of the text, is rare in Coptic M.S.S. Instances of it have been published Zoega, p. 150, (likewise M.E.), and Palaeograph. Society, Orient. Ser., pl. LXXX (Sah.) The example here is completed from that corresponding in the Boh. prefatory lists of ΚΕΦΑΛΕΟΝ ΝΟΥΕΙΝΙΝ ΝΝΙΩ† (as e.g. in the Gospels, Br. M^m M.S. de la Zouche 126, or Or. 1001.)

The dialect of these verses is similar to that of the Lower-Sah. texts published by Bouriant (Méms. de l'Institut. égypt. II, ii); that is, it stands near to the Sah. in its vocabulary, while in vocalisation, and in the use of λ for ρ, it is distinctly M.E., and in its use of -i as the weak termination, of the Article ΠΙ, ΤΙ, ΜΙ, and of ὁC, shows Boh. influence. The versions of the other dialects will be found as follows;

Sah., Woide, p. 15. (only ch. XI, 28.)

Boh., Schwarze, p. 38.

M.E., R.I., p. 69. (only ch. XI, 27.)

II. Parchment. (v. pl. 1.)

A. Epistle of S. James, IV. 12, 13.

4 × 3½ in.

B. " S. Jude, 17-20 (paged CTH, CTB.)

¾ × 3½ in.

C. ?

1¼ × 1 in.

The material and writing of the three frags. are very fine. The text is in single column, and is the ^{only} remnant, as yet published, of the Achemimic New Testament.

I have elsewhere (in Flinders-Petrie's "Medum", p. 48,) suggested the 6th cent. as a date for these texts; but I now feel clear that they are at least two centuries older, and would compare their character with that of the first scribe of the "Pistis Sophia". The letters α, ε, ς, ω, ω, γ, ζ, are identical in the two M.S.S. The straight back in ε, ς, — hardly so

marked here as in the "Pistis,"— and the low central stroke in ω, ω, separate our frags. from the Berlin (Museum) Psalter, P. 3259, whose forms of these letters are almost those of Hyvernat, Album, pl. II (Clarendon), but whose grammatical peculiarities (v. A. Z. '90, 62,) throw it back to a very early age. Is it possible that the above-mentioned palaeographical features are characteristic of Middle Egypt? At any rate, they occur, so far as I know, only in our Achmim frags. and in the "Pistis," whose language has a M.E. tendency. What does the presence of II indicate? It appears in the Cod. Sinaiticus, which Gardthausen (s. 148 and Taf. 1.) places "circa 400", but is unknown to any of the old Coptic M.S.S. in question. Seeing, farther, that Harnack (Texte u. Untersuch. VII, 2 p. 94, ff.) assigns the "Pistis," from internal evidence, to the second half of the 3^d cent., I would propose to date these very valuable frags. about A.D. 300-350.*

Fragment A. Recto:

Achmimic.

Sah. (Woide).

Boh. (La Garde).

Cod. Sinaiticus.

Cod. Alex. } variants

Cod. Vatic. } only.

ΟΥΚΡΙΤΗΣ· ΟΥΕ ΔΕ ΠΕ ΠΝΟΜΟΘΕΤΗΣ ΔΟΥ

ΟΥΚΡΙΤΗΣ· ΟΥΔ ΔΕ ΠΕ ΠΝΟΜΟΘΕΤΗΣ ΔΥΩ

ΟΥΡΕΥΤΖΑΠ· ΟΥΔΙ ΓΑΡ ΠΕ ΠΙΝΟΜΟΘΕΤΗΣ ΟΥΟΖ

κριτης. ΕΙΣ ΕΣΤΙΝ Ο ΝΟΜΟΘΕΤΗΣ ΚΑΙ

ΕΙΣ ΕΣΤΙΝ ΝΟΜΟΘΕΤΗΣ

A. ΠΚΡΙΤΗΣ

S. ΠΕΚΡΙΤΗΣ

B. ΗΡΕΥΤΖΑΠ

C.S. κριτης

C.A.

C.V.

Verso: ΒΩΚ· ΔΖΡΑΙ ΔΤΠΟΛΙΣ· ΤΗΡΟΥΡΑΜΠΕ

ΒΩΚ ΕΖΟΥΝ (var. ΕΖΡΑΙ) ΕΤΕΙΠΟΛΙΣ· ΗΤΗΡΟΥΡΟΜΠΕ

ΩΕΝΔΑΝ ΕΤΑΙΠΟΛΙΣ ΗΤΕΝΙΡΙ ΗΟΥΡΟΜΠΙ

ΠΟΡΕΥΘΩΜΕΝΑ ΕΙΣ ΤΗΝ ΔΕ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΕΝΙΔΟΥ-

ΕΝΙΔΟΥΤΟΡ

ΠΟΡΕΥΘΩΜΕΝΑ

ΠΟΙΗΣΩΜΕΝ

A. ḲḲḲ ΤΗΡΕ///

S. ḲḲḲ ḲΤΗΡ

B. ḲḲḲ ḲΤΕΝΕΡ

C.S. ΤΟΝ ΚΑΙ

C.A. ΕΝΑ

C.V. ΕΚΕΙ

* An inspection of the M.S. of the "Pistis" shows that pp. α-ΚΒ^α, ΡΙΑ^β and ΡΥΤ-ΤΝΔ, were written by a very different hand from that which produced pp. ΚΒ^α, l. 30-ΡΥΕ and ΤΝΕ. The contrast is greatest in the letters Δ, Ε, Ο, C, Υ, Σ, (but p. ΙΗ^α shows both forms,) Ζ, Θ and the "paragraph" mark, to the left of the column. Schwartz (Coptic text, p. 124,) noted merely a new hand. The Palaeogr. Soc., N. Ser., pl. XLII shows the first, Hyvernat's Album, pl. II, the second scribe.

Fragment B. Recto: (ωτη.)

- α. ἡ̄νωσε με̄νη̄σαις ῑς π̄χ̄ς με̄ῑ ετα με̄αποστολος̄ χο̄οῡ ε̄χ̄ν
 ς. ἡ̄νωσε με̄πενχο̄εις ῑς πε̄χ̄ς. ναῑ ἡ̄τα με̄αποστολος̄ χο̄οῡ χ̄ιν
 β. ἡ̄νισᾱχῑ ετᾱχ̄οτο̄ῡ ῑσ̄χ̄εν̄ ω̄ορπ̄ ἐβολ̄η̄τεν̄ ν̄ιᾱποστολος̄
 C. S. των̄ ρη̄ματων̄ των̄ προ̄ειρη̄μενων̄ υπο̄ των̄ απο̄στολων̄
 C. A. των̄ προ̄ειρη̄μενων̄ ρη̄ματων̄
 C. V. = C. S.

- α. ἡ̄ζαρ̄π̄ ᾱβαλ̄χε̄ λ̄χ̄οος̄ χ̄ε̄ ζ̄η̄ τ̄ζ̄αῑ ἡ̄νο̄ῡλαῑω̄ ο̄ῡν̄ ζ̄εν̄ρε̄χ̄ᾱρε̄
 ς. ἡ̄νω̄ορπ̄. ἐβολ̄χε̄ λ̄χ̄οος̄ χ̄ε̄ ζ̄η̄ θᾱη̄ ἡ̄νε̄ο̄ῡο̄εῑω̄ ο̄ῡν̄ ζ̄εν̄ρε̄χ̄ᾱρη̄
 β. ἡ̄τε̄ πε̄ν̄δο̄εις̄ ῑη̄ς̄ π̄χ̄ς̄ χ̄ε̄ νᾱχ̄ω̄μ̄μος̄ ν̄ω̄τε̄ν̄ πε̄ χ̄ε̄ ἐπ̄η̄λ̄ε̄ ἡ̄τε̄ ν̄ι
 C. S. τοῡ κῡ η̄μων̄ ἰν̄ χ̄ν̄. ο̄τῑ ε̄λε̄γον̄ ῡμ̄ιν̄ ἐπ̄'ε̄σ̄χᾱτοῡ τοῡ χ̄ρο̄νοῡ ε̄δ̄ον̄ταῑ
 C. A. ο̄τῑ ἐπ̄'ε̄σ̄χᾱτοῡ ε̄λε̄υσ̄ον̄ταῑ
 C. V. ἐπ̄'ε̄σ̄χᾱτοῡ χ̄ρο̄νοῡ ε̄δ̄ον̄ταῑ
 Verso: (ωτη)

- α. ν̄η̄ῡ ε̄ῡμᾱᾱζε̄ κᾱτᾱ ν̄ε̄πῑθῡμ̄ιᾱ ν̄νο̄ῡμ̄η̄τ̄ζε̄ᾱτ̄ με̄ῑ ν̄ε̄τ̄πω̄ρ̄ᾱ
 ς. ν̄η̄ῡ ε̄ῡμο̄ο̄ω̄ε̄ κᾱτᾱ ν̄ε̄πῑθῡμ̄ιᾱ ν̄νε̄ῡμ̄η̄τ̄ω̄ᾱη̄τε̄. ναῑ ν̄ε̄τ̄πω̄ρ̄ᾱ
 β. σ̄χο̄ῡ ε̄γ̄ε̄ῑ ἡ̄χε̄ ζ̄ᾱν̄ρε̄χ̄ε̄ρ̄ᾱλ̄ ε̄ῡμο̄ω̄ῑ κᾱτᾱ νο̄ῡε̄πῑθῡμ̄ιᾱ ἡ̄τε̄ νο̄ῡμε̄τ̄ᾱ
 C. S. ε̄μ̄πε̄κ̄τ̄ᾱῑ κᾱτᾱ τ̄ας̄ ἐπῑθῡμ̄ιᾱς̄ ᾱῡτων̄ πο̄ρε̄ῡο̄με̄νοῑ των̄ ᾱσε̄β̄εῑων̄.
 C. A.
 C. V.

- α. ᾱβαλ̄ ε̄ζ̄εν̄ψ̄ῡχῑκος̄ ν̄ε̄ ε̄μ̄ν̄τε̄ῡ π̄π̄νᾱ ἡ̄μ̄ο̄ ἡ̄τω̄τ̄νε̄
 ς. ἐβολ̄. ε̄ζ̄εν̄ψ̄ῡχῑκον̄ ν̄ε̄. ε̄μ̄η̄το̄ῡ π̄π̄νᾱ ἡ̄μᾱῡ. ἡ̄τω̄τ̄η̄
 β. σε̄β̄η̄ς. ναῑ ν̄ε̄ν̄η̄ε̄τ̄ω̄ρ̄ᾱ ἐβολ̄ ἡ̄ψ̄ῡχῑκος̄ ν̄η̄ ἐ̄τε̄ ἡ̄μ̄ον̄ π̄π̄νᾱ ἡ̄η̄η̄το̄ῡ. ν̄ω̄τε̄ν̄
 C. S. ο̄ῡτοῑ ε̄ῑδ̄ον̄ ο̄ῑ ἀπο̄δ̄ο̄ρῑζ̄ον̄τες̄ ψ̄ῡχῑκοῑ π̄π̄νᾱ μ̄η̄ ε̄χ̄ον̄τες̄ ῡμ̄εις̄
 C. A.
 C. V.

- α. δε̄ νᾱμ̄ρ̄ρε̄τε̄ ζ̄ω̄πε̄ ε̄τε̄τ̄η̄κ̄ω̄τ̄ ἡ̄μ̄ω̄τ̄νε̄ ζ̄η̄ τε̄τ̄η̄πῑστῑς̄ ε̄το̄ῡᾱᾱβε̄
 ς. δε̄ νᾱμε̄ρᾱτε̄ ε̄τε̄τ̄η̄κ̄ω̄τ̄ ἡ̄μ̄ω̄τ̄η̄. . . (deest). . .
 β. δε̄ νᾱμε̄ρᾱτ̄ κε̄τ̄η̄νο̄ῡ ζ̄εν̄ πε̄τε̄ν̄η̄ᾱζ̄ε̄ ε̄θ̄ο̄ῡᾱβ̄
 C. S. δε̄ ἀγ̄ᾱλη̄τοῑ ε̄πο̄ικ̄ο̄δο̄μοῡν̄τες̄ ε̄ᾱῡτο̄ν̄ς̄ τη̄ ἀγ̄ιω̄τ̄ᾱτη̄ ῡμ̄ων̄ πῑστῑ
 C. A.
 C. V.

- α. ἡ̄π̄ω̄ᾱ ε̄τε̄τ̄η̄ω̄λη̄λ̄. ζ̄η̄ π̄π̄νᾱ ε̄το̄ῡᾱᾱβε̄.
 ς.
 β. ἐ̄ρε̄τε̄ν̄τ̄ω̄β̄ζ̄ ζ̄εν̄ πῑπ̄νᾱ ε̄θ̄ο̄ῡᾱβ̄.
 C. S, A, V. εν̄ π̄ν̄ε̄ ἀγ̄ω̄ προ̄ε̄ν̄χ̄ο̄με̄νοῑ

Fragment C. (from bottom of a page.)

Recto: ///ΥΠΕΤ///

Verso: /// ? ? ///

///ΥΕΜΠ///

///αλ ? ///

///ΟΠΕΤ///

/// ? ρΕΝ ///

The language is that of the Achmim Papyri (Miss. au Caire, T.I, p. 243), the only additional forms being ρεϥτ = ωαϥτ, ἡτωτνε, and ετοϥαβε where the papyri use ετοϥαβε. It will be remarked that the new texts agree throughout with the Sah. version, but that neither of these follow the Greek so closely as does the Boh. Stern (A.Z. '86, 135,) suggests that the two latter versions were made through the medium of the Achmimic.

PATRISTIC TEXTS

III. Papyrus.

$4\frac{3}{4} \times 8\frac{5}{8}$ in.

Part of the page of a book. The papyrus is of light grey-brown colour; the ink brown and faded on Verso. There are wide margins at the top, on the right of the Recto and left of Verso. Between the columns of the Verso there are traces of a rectangular ornament.

The character is of the class represented by Ciasca, Sacr. Bibl. Frag., II, pl. xx, and the dialect is pure Sahidic.

Recto: (cf. S. Matthew, xxi, 18 ff.)

///c

ΠΟΗΡΙΑ ἡΝΑ[?]
 ΤΑΙ ΟΝΤΕ ΘΕ ἡΠΕἷ
 ΤΑϥΧἰ ἡΠῶΙΝῶϣ
 ΕΑϥΩἰΚΕ ῶΜ ΠΚΑϩ
 ΑϥϩΟΠϥ · ΝΤΑϥϣΩ
 Τἡ ἡΠΕΜΤΟ ΕΒΟΛ
 [ἡ]ΟΥΟΝ ἡἸΜ · ΝΑἰ
 ἡΤΑΥΕΙΝΕ ἡΠΚΕ
 †ΟΥ ἡ[ῶΙ]Νῶϣ · Μἡ
 ΠΚΕ[ϣΝΑΥ]

ΠΝΑΥ ΤΗΡΟΥ · ΑΥΩ
 ἡϥ†ϩΑΠ [ἡΟΥ]ΟΝ ἡἸΜ
 ἡΕΕΥΕ ῶΕ ΕΒΟΛ ΕΜΡΕ
 ϥῖΡΝΟΒ[Ε] ἡΠΝΑΥ Ε
 ΤἡΜΑΥ ΧΕ ἡϥΑΥ
 ΩΩΠΕ ῶἡ ΑΥἡἸ
 ΣΜΟΤ · ΕΡΕ ΝΕΥϩΟῖ
 ΚΜ[ΟΜ] ΕΥΜΟΚ[ῶ]

Verso:

ΤΟΥ ΝΗΒΑΛ ΝΗΡΩ
ΜΕ ΕΚ[Ο]ΝΩΤΕ ΖΗ
ΤΟΥ·[Ο]ΥΚΟΥΝ†
ΝΑΤΡΕΚΧ[Ι]ΝΤΤΙ
ΜΩΡΙΔ ΜΠΜΤΟ
ΕΒΟΛ ΝΗΕΚΒΑΛ.
†ΝΑΧΠΙΟΚ Γ[Α]Ρ ΠΕ
²ΔΥ ΔΥΩ Ν·ΤΑΟΥ

(cf. S. Matthew, xxv, 31. ff.)

?ΔΕ ΖΝ ΟΥΚΛΧΕ
ΑΛΛΑ ΕΨΑΥΤΑΥΟΟΥ
ΜΠΝΑΥ ΕΤΕ ΨΑΡΕ
ΠΚΡΙΤΗΣ ΕΙ ΖΜ
ΠΕΦΕΟΟΥ ΜΗ ΠΕΦ
ΑΓΓΕΛΟΣ· ΝΨΩ
ΟΥΖ ΕΖΟΥΝ ΝΗΖΕΘ
ΜΟΣ ΤΗΡΟΥ· ΠΝΑΥ
ΕΤΕ ΨΑΥΠ[Ε]ΡΧ ΝΑΙ
ΕΒΟΛ ΝΗΗ ΝΨΤ

Recto:- "... wickedness of these(?). This was the way too of him that received the talent and, having digged in the earth, hid it, and heard in the presence of every one, — those that had brought also the other five talents and the other (two?)..." "... for them all, and judge every one. Consider also the evil-doers in that hour, what state they be in, while their countenances are darkened, being troubled (at heart?)"

Verso:- "... for the eyes of men whilst thou art in fear. Shall I then have thee (or not have thee, ΟΥΚΟΥΝ Ν†, ?) pay the penalty before thine eyes? For I will revile thee... and..." "... in a corner, but do bring them forth in the hour when the judge comette in his glory with his angels and gathereth together all nations; the hour in which he parts the one from the other and when he..."

IV. Parchment.

6 x 5½ in.

Part of the page of a book, in very bad condition. The text is in double column; the top lines of all, as well as the half of every line in two of the columns, are lost. Margins above col. b of Recto and below col. a of Verso, indicate the original length of the page. The character has some resemblance to Zoege, tab. II, n. VII (the smaller type.)

Recto:

5. //Υ ΟΥΗΡ Ν
//Ν ΝΕΝ
//ΟΥΩΝΟΥ
//ΕΡΝΟΥΡΕ
//ΝΤΟΥ ΔΝ
//ΟΥΜΚΑΖΕΩ

Ν ? ?
? ? ?
ΠΕ ? 1
ΝΑΟ ? ΕΑΝ
? ΠΟΥΖ ? ΟΥΚΑΝ 5.
Ε ? ΨΑΝ ? ΙΛΙ

//ὅτ ψαροϑ
 //ἰ μμοϑ
 //κόλαζε
 10. //ῥνατῶ
 //βολ ἡοῦ
 //ἡαρι ϑηβε
 //ντεβε ἡ
 //ἐναρεῖρε
 15. //οὔπω ϑτ
 //τήρε εν
 //εβε ἡμαῦ
 //ῶτορτῥ
 //ϑαρο ἡτε
 20. //ἡῶ ἔχω ἡ
 //ἄῶτε ἔτβε
 //εβο ντε πε
 //ῥ ῥερεῶνα

ἡῥνατῥματε ἡῡ
 μελν βε χιντε
 νοῦ καν ερῡαν
 οῡωνϑ εβολ ἔρε 10.
 ο ἡτετε τωϑ τε
 ἡῥναῶνεχε ἡ
 μολν βε καν
 ερῡαν ϑροκ ἡῥ
 15. ἡαπιστεῡε νε
 λν βε καν ερῡαν
 οῡωνϑ ἔβολ ἔ
 ρε ο ἡϑημεροϑ
 ἡῥναραῡε βε
 20. λν ἡῡμε καν
 ερῡαν τσαῖε
 ῡαχε ἡῥνασῡ
 τῡ βε λν ἐνετε
 ῡαρε ϑομῖλι

Verro:

ο ? λι
 ἡαϑ ? ερε
 5. κῡρῡ ? σεῡ
 πεϑ ? ττη ?
 ἡῡμε λν λῡῥ
 ωνϑ ἡαϑ εβολ
 ερενοτῡε ? ε
 10. ἡῶ ἡτῥματε
 ἡῡμαϑ εῥῡαῡ
 ἔῡεῖϑο ἡτε ε^{sic}
 τοῡονϑ εβολ ε
 ρεπολεμι ἡῡ
 15. ἡαϑ ϑιτῡ πετε
 ἡῡοῡωνϑ εβολ
 λν εῡδοβῖ χε
 ποῡσαῖ πενταϑ
 ἡαῡ ἔροϑ αῡοῡ
 20. ροτ ετβε ἡῶ ἡ^{sic}
 εῡβῡβομ εῡ
 με ἡποῡσα ἡ

θε ϑιτῡ
 νεμλαῶ
 ωνε τη
 ἡτεῡἔν
 5. νεσκοτ
 ἡτεῡαῖ ὀ
 ἡτεῡρε
 ἔρεμεϑ
 ϑῡτ
 ριον ἡ
 10. τεματ῔
 ἔρεμεϑ
 καμε εῡ
 ϑραῖ ῡαρο
 15. εῡγενῡ
 ἡῡἡτε πε
 τῡ ἔτβε ἡ
 ῡκλαῡαρο
 οῡοῖντῡ
 20. ωνϑ τηρ
 πτ῔ροκ
 ταῡῡωτ

ΟΥΟΙΩ ΝΙΜ ΔΥ
ΣΩΤΕ ΜΜΟQ Μ
(margin.)

ποῖς ὡς π// (ω altered by a
πe// later hand.)

Recto: (col. b.) "... If thou (κῶν) ... yet will he not agree with thee. More-
-over, henceforth, shouldst thou show thyself as his own yet will he
not bear with thee. Also, shouldst thou be humble, yet will he not
believe in (πιστεύειν) thee. Also, shouldst thou show thyself gentle,
(ἥμερος), yet will he not rejoice with thee. Shouldst thou be eloquent,
yet will he not listen to that of which thou dost discourse" (ὀμιλεῖν).

Verso: (col. a.) "... not with thee. Thou (?) showest thyself to him ... ? ...
Thou (?) hast pleasure in him, while he looks upon thy face, who show-
-est thyself, contending with him (πολεμεῖν) by means of that which
shows not itself, while he thinks, Thy beauty it is, (?) which he has
seen; he rejoiced at it. Thou (?) hadest power while he loved thy
beauty, at all times. He has been struck (col. b.) like"

The translation of these two columns is of considerable difficulty,
chiefly, no doubt, because of the absence of all explanatory context.
Besides this, not only is the construction here and there obscure,
but at Verso, l. l. 5, 8, 18, appears an otherwise unknown verbal-
-prefix, α', which one is inclined to regard as of the 2^d Sing. fem.
The forms ΟΥΟΙΩ, ΠΟΛΕΜΙ, ΔΟΒΙ, the pointing e. g. of ῥαρον, ἔβολ, ἔρε,
and the use of i in καῖ, παῖ, ουοῖω, seem to deny the purity of
language which might be expected to accompany so archaic a
script.

The dialect is strictly Sahidic.

V. Papyrus.

9 ³/₄ x 6 in.

Of tough, dark-brown material, upon which the ink shows but faint-
-ly. The character is of the class of serri-uncials, illustrated
by Hyvernat's Album, pl. IX and X, both of which are dated in the
beginning of the 11th cent.

There is no proof that the two sides of the fragment bear a contin-
-uous text. If they do so, Prof. Harnack's suggestion that the papyrus
contained episodes of the Athanasius-Arsenius story (v. Hefele,
Conciliengesch.², I, 458, 464,) is probably appropriate. If not, the reference
(Recto, l. 16,) to Southern Egypt, and soon afterwards, to "Arsenius,"

may possibly point to S. Arsenius the Great (v. Act. S.S. Bolland, Jul. 14, 805 and Makrizi ed. Wüstenf., 92, 112,) though his hermitage in the desert of Schihet (near the Natron lakes,) can scarcely be referred to the "South."

The final paragraph of the Veroo seems to apostrophise S. Athanasius and to refer also to other prominent biographies.*

It is impossible to determine which was in reality Recto and which Verso in this fragt.; each face shows the termination at least of a sentence. At Recto, l.l. 10-12, the original margin remains.

Recto:

Verso:

≡ ΝΕΘΟ ΝΚΟΥ[Ι] ΕΡΕ ΝΕΘΕΙΟ[?]
 ΩΛΟΝ. Α ΤΕΘΜΑΛΥ ΧΙΤ[?] Ε
 [Ω]ΠΕ ΝΧΡΗ[ΣΤ]ΙΑΝΟΣ //
 5. ΟΣ ΧΕ ΧΙΝ ΕΘ[Ο]ΝΑΝΑΓΝΩΣΤ[ΗC]
 ΜΝΟΣ ΕΜΑΕΪΝ· ΕΥΤΕΝΤΩΝ ΕΝ
 ΟC· ΠΕΤΡΟΣ ΜΗ ΙΩ· ΝΤΕΡΕΧΧΙ
 ΧΗ· ΑΦΕΙΡΕ ΝΘΕΝΝΟΣ ΝΘΟ[Μ]
 Ε ΝΙΜ ΝΛΕΩΩΧ ΧΕ ΕΠΕΚΤΑΙ[?]
 ΕΝΑΓΓΕΛΙΚΟΝ· ΑΚΕΙΜΕ ΕΤΕ[?]
 10. ΜΠΝΟΥΤΕ· ΑΚΕΙΜΕ ΕΤΑ ΝΚΕΡΩ[?]
 ΑΥΘΑΛΗ ΕΙ ΕΦΠΑΡΑΓΕ ΜΜΟΚΝΟΥΘ
 ΕΘΩΪΝΕ ΝCΑ ΟΥΜΕΤΝΑΝΤ ΝΤΟΟ[ΤΚ]
 ΝΤΕΡΕ ΝΕΚΘΟΪΤΕ ΧΩΘ ΕΝΕΘΟΥ[?]
 ΓΗ[?]ΘΕ ΕΩΧΕ ΜΠΕΘΩΩΝΕ ΕΝΕΘ[?]
 15. ΟΚΡΑΦΙ ΝΑΝ ΝΤΕΚΘΙCΤΩΡ
 ΤΕΚΘΙΝΒΩΚ ΕΠΜΑΡΗΣ ΕΚΗΜ
 ΧΕ ΑΚΑΠΑΝΤΑ ΕΥΡΩΜΕ ΝΕΩ
 ΓΡΑΝ ΠΕΔΡCΗΝΙΟC· ΝΤΕΡΕΚΗ[?]
 ΘΟΙΛΙ ΕΡΟΘ: ΑΠΝ[ΟΥ]ΤΕ CΜΟΥ ΕΡ[?][ΟΘ]
 20. (space) ΜΗ ΠΕΘΗ // (space)

ΕΝΕΙΩΤ ΑΓΙΉ ΒΑΙΕ ΜΟΥΣΟ[Π]
ΕΣΝΑΥ ΟΥΗΖ ΗΣΩΗ· ΑΗ
ΕΡΠΕ· ΕΥΩ[ΕΜ]ΩΕ ΕΙΔΩΛ
ΝΤΕΡΕΥΒΩΚ ΕΥΧΩΖ, ΕΠΕΙ
ΩΟΡΩΕΡ ΑΗΕΙ ΕΠΕΣΗΤ// 5.
ΤΕΝ ΗΤΕΙΚΕΝΟΘ ΗΩΠΗΡΕ· ΜΕ
ΤΩΜ ΕΡΟΣ· ΝΧΙ ΝΕΡΕΔΘΑΝΑΣ
ΗΒΕΝ· ΕΥΣΩ[Τ]ΕΜ ΕΝΕΩΗΡΕ
Η ΖΟΙΝΕ ΗΔΙΑΚΟΝΟΣ· ΖΕΝΚΕΚΟΥ
ΥΤΕΡΟΣ· ΠΕΧΑΗ ΧΕ ΠΕΝΤΑ ΠΟΥΑ
ΧΙΤΗ ΕΨΟ Η[ΚΑ]ΥΙ· ΩΔΗΚΛΗΡΟΝΟ
Η ΜΠΑΤΕΥΜΟΥ//
.....
Α ΗΚΑΘΕΔΡΑ ΗΤΚΟΥΜΕΝΗ· ΣΕ ΕΠ
Ι ΗΝΔΥ ΕΡΟΚ· ΠΩΩΣ ΕΜΕ ΤΩΛ
ΤΗ· ΔΘΑΝΑΣΙΟΣ ΠΑΡΑΚΟΤΕ· Τ 15.
ΤΑΡΑΚΟΤΕ ΤΑΖΡΩΜΗ· ΤΑΤ
ΧΙΔ· ΣΕΧΩ[Μ]ΠΕΚΤΑΪΟ· ΧΕ Μ
(space) ΕΥΤ[ΕΝ]ΤΩΝ ΕΡΟΚ :-

Recto: "— while he was young, his father(?) being — his mother placed him in — become Christian. — while he was (v. Stern, 8.621,) Reader — great signs like to — [Apostles?] Peter and John. After he had — he did great deeds of power — every man shall be able to speak of thy glory — angelic. Thou knowest thee — of God. Thou knowest what the men(?) too — there came a cripple, introducing thee(?) — seeking compassion of thee(?) — after thy raiment had touched his [feet?] — believe if he had not been in pain — write for us thy story — thy journey to

*The Arian Deacon, Arsenius, expelled from the Church by the partizans of Athanasius (Zoege, 272,) may perhaps be the same person as the notorious Melitian bishop.

— thou hast met a... man — named Arsenius. After thou hast — dwell with him — God blessed him(?) — and his house."

Verro: "— father, he... (not τὸ δαίε) — two men(?) follow him, he — temple, serving idols — after he had come, touching the — overthrown, he (it?) fell down. — us(?) this great marvel also — it... Athanasius being (is?) — hearing the children — certain deacons, some few(?) other — presbyters. He said that which each(?) — place him while he was young(?). He doth inherit — before he die.

— the (episcopal) thrones of the world (ἐπισκοπικῆν) — they behold thee, the true(?) shepherd — Athanasius of Alexandria — the (throne) of Alexandria, that of Rome, that of —... chia(?). They tell thine honour that — he being like(?) to them."

The dialect here is a somewhat faulty Sahidic; cf. e.g., Recto, 5, 8, ἐ = M; 12, ΜΕΤ = ΜΝΤ; Verro, 14, ἐ = M. But these are possibly signs of M.E. influence. The pointing is sometimes irregular; e.g. ωῖνε, ἀθανάσιος, ἐροϋ, ἀγεῖ.

VI. Papyrus.

Fragt. A, 5 x 4 in.
" B, 6 1/4 x 5 in.
" C, 1 3/4 x 8 1/2 in.

Three mutilated frags. of brittle, brown papyrus, the remnants of whose very coarsely and untidily written texts are hardly anywhere to be read with certainty. Fragt. C can not now be joined to the others; but from its margin, it evidently formed the bottom of the papyrus. Nor is it possible to tell how much from the middle of the lines on Frags. A, B has been lost. The side-margins remain, however, both to right and left; while the width of Fragt. C must be approximately that of the whole.

Recto: Fragt. A.

1. ΔΙΝΑΥ ΕΟΥΡΑ[ΟΥ]
ΣΕ ΠΩΤ ΕΠΕCΗΤ Ω
ΒΑΡΕΧ ΕΡΑ ΔΙΠΩΤ ΕΠΕ
ΩΝ ΠΩΘ ΕΝΔΜΕΩΤ
5. ΡΑΣΟΥ ΝΤΑ ΠΕΘΗΡΙΩΝ ΠΩ
ΚΛΑΥΤΙΩC ΠΑΜΕΡΗΤ ΝC[ΑΝ]
ΟΥΜΕΤΑΤCΑΜ ΔCΩΩΠΙ ΜΔΚ

Fragt. B.

ΕΡΕΟΥΡΩΜΕ ΛΖΙΡ^{sic} ΕΡΔΙ
ΔΜΑΝ ΕΡΕ ΠΕΘΗΡΙΩΝ
ΤΕΩΤΑΜ ΕΠΑΡΑ Δ ΠΕΘΗΡΙ
?ΕΠΕΟΥΔΕΙΩ ΝΤΑΙΝΕΥ ΕΤ
CΖΙΤ ΜΠΕ ΝΕΚΡΕΜΙΔΥΙ ΛΑΖ ΝΑΒΕΛ 5
ΩΠΙ ΝΟΥΠΩΛΙΜΟC ΤΩΟΥΝ ΕΒΩΚ
ΤΟΥ ΕΡΑΥ ΕΒΕΤΑΜΑΙ ΕΠΕΚΖΑ

ΜΠΝΕΥ ΕΥΣΩΝΙ ΕΣΡΗΜΗΕ
ΕΞΟΥΝ ΕΠΕΩΤΕΚΑ//ΧΕΩΛΡΗΙΑ
10. ? ? ΤΑΛΤΕ ΧΕ ΜΠΟΥΣΑ
ΟΥΝΑΙ ΝΕΜΗΘ / ? ? ?
ΜΝ ΟΥΣΩΝΙ
ΕΝΩ ΚΟΥΙ ΛΥ

ΝΙ ΚΛΑΥΤΙΩΣ ΜΠΝΕΥ ΤΑΙ
ΕΑΝ ΩΕΠΕΡΟΥΧ?Ν?Α?
10. ΛΑΙ ΖΙ ΠΕΦΛΑΣ ΕΡΕ ΠΣΩΡ
ΜΕΣΙ ΝΟΥΣΑΝ
ΩΣ ΛΥΕΜΤΑΝ ΜΑΖ
ΒΩΚ ΕΠΩΛΕ?
ΟΥΝΑΙ ΝΕΜΗΒ
15. ΩΠΙΤΑΦ ΕΞΟΥΝ
ΣΕΥΠΡΕΠΗ ΕΠΑΒΗ
ΛΟΤ ΕΡΟΚ ΜΠΕΡ

Fragt. C.

ΡΑΖΑΜ ΑΜΑΖΤΙ?ΝΧ ΜΕΝ ΙΣΑΚ ΠΕΦΩΗΡΗ ΕΦΟΥΩ
Χ ? Η?ΝΤΗΝΒΕΒΕΛ ΕΛΑΒ ΑΥΣΩΤΕΜ ΕΝΣΑ Π ? ?
ΝΕΜΑ? ΤΒΕΤΕΦ ΠΗΣΤΕΣ ΕΞΟΥΝ ΕΡΑΦ: ΑΠΟΣ ΝΟΥΖΕΜΑΒ

Verwo: Fragt. B.

ΘΕΩΣ^{sic} ΤΩΟΥΝ ΕΖΡΑΙ
ΑΘΚΕΣΣΩΙ ΤΑΙΔΚΕΒΑΛ
ΣΟΥΩΝΤ ΝΗΚΕΙΜΗΝΑΚ
ΤΩΚΞΗΙΑ ΕΚΤΑΧΡΑ ΠΗΣΤ
5. ΣΖΙΜΗ ΝΙΜ ΕΤΖΙΧΕΝ ΠΚ
ΕΤΑΖΗ ΟΥΩΗΡΙ ΕΝΟΥΩΤΑΙΜ
ΑΥΣΤΑΥΡΟΥ ΜΑΒ^{sic} Ζ ΕΝΤΟΒ
ΕΣΑ ΠΕΤΝΑΝΟΥΒ Ν

(no space in original)

10. ΛΙΝΑΝ ? ΕΡΑΩ
ΙΩΣΗΦ ΕΦΑΡΑ[Ω]
ΙΑΜΗΝ ΠΑΚΟΥ[Ι]
ΕΓΕΤΕ ΤΑΝ
ΟΥΘΗΡΙΩ

15. ΕΝΙΟΥΤΑΙ Ζ
ΕΝΤΑΒΤ

Fragt. C. 5 lines, of which

1. ΤΜΑΝΜΗΚ? Ε?ΑΚΕ ΚΕΣΑΠ
4. ΣΙΜ? ΟΥΚΑΖ ΕΥ ? ΟΥΧ ? ΤΙΣ ? ΜΑΣ
5. ΝΕΚΩΗΛ ΕΡΝΑΩΤ ? ΖΙΜΑΝΗΜΕΠΗΤΕ ?

Fragt. A.

ΩΣ ΠΕΤΙΜΕ ΜΑΒ ΟΥ
ΜΕΝΕΖΡΕΤΙΚΩΣ
Κ ΠΕ ΠΩΗΡΗ ΕΝΤΟΡΘΩ
ΕΤΣΟΥΤΩΝ ΤΕ ΠΕΚΡΑΝ
4. ΠΟΥΕΖ ΧΙΝ ΧΙ ΤΑΙΔΙΑ^{sic}
4. ΑΒΑ ΝΙΟΥΔΑΙ ΧΗΓΤ
5. ΕΜΠΚΑΖ ΜΠΕΒΕΡ ΠΕΘΑΥ
ΑΚΑΘΩΣ ΤΕΝΝΑΟΥΒ
ΕΤΙ ΠΟΥΧΑΙ ΝΑΔΑΜ
10. ?ΤΝΕΥ ΕΝΑΣΗ
ΜΤΑΝ ΕΡΑΙ ΧΑΙΝΕΥ ΕΒΕΜ
ΛΑΙ ΠΝΟΥ†
ΧΩΚ ΕΒΑΛ

From such debris one can only gather vague notions as to the original contents of the text. The dividing lines seem sometimes to separate disconnected paragraphs.

On the Recto, the 1st section has the story of a dream, (related apparently to a second person by a woman, cf. l. 3, ἐπὶ,) in which the narrator had been bidden to encounter a monster. Among other intelligible words and phrases, are mentioned; "Claudius, my beloved brother," a war, and in the 2^d sect., a sister weeping, a prison, the name Areia (cf. Apsid. f., Pape, p. 121), and the phrase, "the Saviour(?) show mercy to him." This last occurs also in the 3^d sect., which is otherwise unintelligible. In the 4th sect. occurs the Greek ΕΥΠΡΕΠΗ (= εὐπρέπεια or πρέπεια). Fragt. C. seems to contain a separate section, dealing with Abraham and "his son, Isaac."

The 1st section of the Verso seems to contrast in some way Orthodoxy and Heresy and to give the name of the person now addressed as Taisia (cf. Brit. Mus., Pap. n. XL, † Did. masc.). The 2^d sect. has some general statement as to women who have but one son, and then refers, perhaps, to the eagerness of the Jews for Christ's(?) crucifixion, who had done no wrong, but had come for the "salvation of Adam." The 3^d sect. relates to Joseph and Benjamin, "my youngest [son]." In the 4th sect., the Jews are again mentioned. From the Verso of Fragt. C nothing can be learned.

The language of this Papyrus is very irregular, the vowels especially being treated with great freedom. Its M.E. character is evident. Punctuation (above letters) is wholly absent. Clauses or paragraphs are occasionally divided by peculiar marks (Recto, A. 9, Verso, A. 4, B. 7.) The text can not properly be called "patriotic"; yet it seems even less suited to appear in either of the other groups into which the present collection divides itself.

LITURGICAL TEXTS

VII. Papyrus.

<u>Fragt. A,</u>	4 x 7 in.
" B,	5½ x 2½ in.
" C,	5½ x 5 in.
" D,	4¼ x 4½ in.

These frags. (put together from several smaller pieces,) are brown in colour and somewhat coarse in texture. The two texts which they

bove may be the work of a single scribe and are written in a clear, semi-uncial character, probably of the 10th or 11th cent.

They show versions of two of the nine "Odes";—on the Recto, the "Song of Moses"; on the Verso, the "Song of the three Children", both originally in their entirety.

The original width of the M.S. can be gathered from Recto, ll. 3 and 4.

Recto: Fragt. A.

(margin)

v. 1 [Τοτ]ε αqρωc ἵχε μωγcηc nem ni
[ωη]ρι μπισλ nται ρωαν μπος εqχ[ω]
[μ]μοc: χε μαρεν ρωc επος ρενn ουωου γα[ρ]
[α]χι εωου:// ουρθo nem ουχαci
5. v. 2 [ρ]θo αqβεpβωpου ρεν φιομ// ουβoη
[θoс] nem ουpe[α]ρω]βec εβ[ο]λ εχωι αqωωπi
[ηη] εγcωτηpια φαι πε] πανου†

Fragt. B.

... ποc ηε πεq

v. 4 [p]αν// niβεpeβωουτc ἵτε φ]αpαω nem τεq
10. [οαμ αqβεpβωpου εφιο]μ: ρανcοπτ
[ηαναβατηc nτpictατηc] αqχολκοу
v. 5 [ρεν φιομ nωαpι// αq]ρωβc ερpηi
[εχωου ἵχε πιμωου αγ]ωμc ερpηi
v. 6 [επετωηκ μφpη† nouω]ni//. τεκ
15. [ουiηαμ ποc αcxiωου ρεν]ουοαμ [τε]κ
[οix nouiηαμ ποc αcτακ]ο^{sic} neκ[xα]xi//
v. 7 [ρεν παωαi ἵτε πεκωου] ακρλ[μρεν]
[ηη] ετ† ουβηη: ακουωp]π μπ[εκδωητ]
v. 8 [αqουομου μφpη† nρανpω]ουi//[ουορ]

Fragt. C.

20. [εβολ ριτεη πιπῆα ἵτε πεκμ]βoη: αqορi
[εpατq ἵχε πιμωου αγ[?]ωc ἵχε] niμωου μφpη†
[noucoβτ αγ[?]ωc ἵχε n]iβαλ ρεν. θμη
v. 9 [† μφιομ// αqχοc γαρ ἵ]χε πιχαχι: χε†
[ηα[?]οχι nταταρo nτ]αφωω nταωωλ
25. [ητατciο nταψυχη n]ταρωτεβ ρεν
v. 10 [ταcηqi ἵτε ταοix] εpοc// ακουωpπ
[μπεκπῆα αqρoβcoу ἵ]χε φιομ: αγωμc επεcητ
[μφpη† nouτατρ ρεν ρλ]ημωου ε^{sic}qωω//
v. 11 [nim εtoni μμο]κ ρεν niηου† ποc nim ετο

30. [ΝΙ ΜΜΟΚ ΕΥ†]ΩΟΥ ΝΑϞ^{sic} Ε[ΥΕ]ΡΩΠΗΡΕ ΜΜΟϞ:
 v. 12 [ΖΕΝ ΖΑΝΝΩΟΥ Ε]ϞΙΡΙ ΝΖΑΝ[ΩΠΗΡΕ//ΔΚ
 [CΟΥΤΕΝ ΤΕΚ]ΟΥΙΝΑΜ Ε[Β.ΟΛ] ΔϞΩΜΚΟΥ Ν
 Fragt. D.
 v. 13 [ΧΕ ΠΚΑϞΙ//ΔΚΧΙΜΩΙΤ ΖΑΧΩϞ ΜΠΕΚ]ΛΑΟC
 [ΖΕΝΝ ΟΥΜΕΘΜΗΙ ΦΔΙ ΕΤ]ΔΚ[CΩΠ]Τ[Ε]Ϟ ΔΚ†
 35. [ΟΔΑΜ ΖΕΝ ΤΕΚΝΟΜ]† ΕΜΜ^{sic}[Δ]ΝΜΤΟΝ
 v. 14 [ΕϞΟΥΔΒ ΝΑΚ//]ΔΥCΩΤΕΜ ΝΧΕ ΖΑΝΝΕΘ
 [ΝΟC ΟΥΟΖ ΑΥCΩ]ΝΤ ΖΑΝΝΑΚϞΙ ΔΥΧΙ
 v. 15 [ΝΝΗ ΕΤΩΟΠ ΖΕΝ]ΝΙΦΥΛΙ^{sic}ΜCΤΙΜ//ΤΟΤΕ
 [ΔΥΙ²ΗC. ΝΧΕ ΝΙΖΗΓ]ΜΩΝ. ΝΤΕ ΕΔΩΜ: ΝΙΔΡ
 40. [ΧΩΝ ΝΤΕ ΝΙΜΩΔΒΙ]ΤΗ[C]ΟΥCΤΕΡΤΕΡ ΠΕ
 [ΤΑϞΧΙΤΟΥ ΔΥΒΩΛ]ΕΒΟΛ ΝΧΕ ΟΥΟΝ ΝΙΒΕ^Ν
 v. 16 [ΕΤΩΟΠ ΖΕΝ ΧΑΝΔΑΝ//ΕϞΕΖΕΙ ΕΖ]ΡΗΙ ΕΧΩΟΥ
 [ΝΧΕ ΟΥCΤΕΡΤΕΡ ΝΕΜ ΟΥΖΟ† Ζ]ΕΝΠΑ
 [ΩΔΙ ϞC.


The dialect of this text is of considerable interest. Its basis is Boh., i. e. its vocabulary is substantially that of Lagarde's version (Der Pentateuch, p. 162), showing, as well as the characteristic use of aspirated letters, such distinguishing forms as ΒΕΡΕΒΟΥΤC, [Μ]ΒΟΝ, ΩΟΥ, ΟΥΙΝΑΜ, ΝΕΜ, ΝΧΕ. Yet the guttural β is absent and the employment of χ-δ follows the Sah. law,* while M. E. influence also is visible in CΟΠΤ, ΖΑΝΝ, ΖΕΝΝ, ΖΔ[ΜΖΕΜ], ΟΔΑΜ, ΟΔΛ. I can not recall any other text in which the three dialects are combined in these proportions, — the counterpart of the frequent Sah. texts with a northern tendency.

The new forms CΤΕΡΤΕΡ (40) and ΟΔΛ (22) are to be noted; also l. 2, ΕϞΧ[ω Μ]ΜΟC for Boh. ΟΥΟΖ ΔϞΧΟC ΕΘΡΟΥΧΟC.

Verbo. A fresh line is begun with every verse (as in Bardelli's edition.) There is just space, to the left of the frags. preserved, for the formula CΜΟΥ (or CΜ̃Ο) ΕΠ̃ΟC. The opening verses are lost.

Fragt. D.

[CΜΟΥ ΕΠ̃ΟC ΝΙΜΟΥΝΖΩΟΥ ΝΕ]Μ ΝΙΙΩ†//
 [CΜΟΥ ΕΠ̃ΟC ΝΙΘΗΠΙ ΝΕΜ ΝΙΘΗϞΥ//
 [CΜΟΥ ΕΠ̃ΟC Π̃ΝΔ]ΤΗΡΟΥ//
 [CΜΟΥ ΕΠ̃ΟC ΠΙΩΧΕϞ]ΝΕΜ ΠΙΚΑΥCΩΝ//

* The lack of Sah. correspondants for δωC (22) and βοϞΙ (24), causes uncertainty as to the forms to be here supplied. If the former had its origin in the hieroglyphic , the form here should be χωC.

5. [CΜΟΥ ΕΠΟΣ ΝΙΙ]Ω† ΝΕΜ ΝΙΝΙϞ//
 [CΜΟΥ ΕΠΟΣ ΝΙΕ]ΧΩΡΕϞ ΝΕΜ ΝΙΕϞΟΟΥ//
 [CΜΟΥ ΕΠΟΣ ΠΙΟΥ]ΩΙ[Ν]Ι: ΝΕΜ ΠΙΧΔΚΙ//
 [CΜΟΥ ΕΠΟΣ ΠΙΧΔϞ ΝΕΜ] ΠΙΩ[Χ]ΕϞ//

Fragt. C.

- [CΜΟΥ ΕΠΟΣ ΠΙΠΑΧΝΗ ΝΕΜ] ΠΙΧΙΩΝ//
 10. [CΜΟΥ ΕΠΟΣ ΝΙC]ΕΤΕϞΡΗΧ ΝΕΜ ΝΙΘΗΠΙ//
 [CΜΟΥ ΕΠΟΣ ΠΙ]ΚΔϞΙ//
 [CΜΟΥ ΕΠΟΣ ΝΙ]ΤΩΟΥ ΝΕΜ ΝΙΚΑΛΑΜΦΟ//
 [CΜΟΥ ΕΠΟΣ ΝΗ ΤΗΡΟΥ Ε]ΤΡΗΤ ϞΙΧΕΝ ΠΚΔϞΙ//
 [CΜΟΥ ΕΠΟΣ ΝΙΜΟΥ]ΜΙ//
 15. [CΜΟΥ ΕΠΟΣ ΝΙΔΜΑΙΟ]Υ: ΝΕΜ ΝΙΙΔΡΩΟΥ//
 [CΜΟΥ ΕΠΟΣ ΝΙΚΗΤΟΣ Ν]ΕΜ ΕΝΧΑΙ ΝΙΒΕΝ
 [ΕΤΚΙΜ ϞΕΝ ΝΙΜΩΟΥ//]
 [CΜΟΥ ΕΠΟΣ ΝΙϞΔΔΑ† ΤΗ]ΡΟΥ ΝΤΕ ΤΦΕ//
 [CΜΟΥ ΕΠΟΣ ΝΙΘΗΡΙΟΝ ΝΕΜ] ΝΙΤΕϞΝΩΟΥΙ ΤΗΡΟΥ//
 20. [CΜΟΥ ΕΠΟΣ ΝΙΩΗΡΙ ΝΤΕ ΝΙ]ΡΩΜΙ//

(lacuna)

Fragt. B.

[CΜΟΥ ΕΠΟΣ ΝΙΠΝΑ ΝΕΜ ΝΙΨΥΧΗ ΝΤ]Ε ΝΙΘ^{Μ]Η? sic}
 (space for 2 lines)
 [CΜΟΥ ΕΠΟΣ ΑΝΔΝΙΔC Δ]ΔΑΡΙΔC ΜΙCΔΗΛ^{sic}
 [ΚΕΔΑΝΙΗΛ//]

≡[Τ]ΗΡΟΥ ΝΤΕ ΠΟΣ

25.

≡ΡΟϞ//

≡Π]ΡΩΦΗΤΗΣ

(traces of letters here.)

Fragt. A.

- ≡ΝΕΝΙΩ^{sic}†
 ≡ΜΑΚΔΡ≡ (about 6 letters) ≡ΕΝΙΩΤ ΑΠΑ ΠΙCΕΝ†
 30. [ΝΕ]Μ ΠΧΩΡΟC ΤΗΡϞ ΝΤΕ ΝΗΘΟΥΔΒ
 [Ν]ΤΕ ΝΕΥCΜΟΥ ΩΩΠΙ ΝΕΜΔΝ ϞΩC ΕΡΟϞ
 ≡† (margin)

l. 2: This verse, absent in the Greek versions, is found in Tattam and in Bardelli. Also, the sections omitted by Theodotion (H. and P.), are present in the Coptic (l. 2, 5, 8).

l. 3-6: follow the order of the LXX. Otherwise the sequence is that of Tatt. and Bard., differing both from Theod. and the LXX. The opening verses of the Ode, (lost here,) are shown in Sah. by Ciasca, (Sacr. Bibl. Frag., II, 317,) and follow the order of Theod., with which the Boh. version — so far —

agrees.

l. 4: This line appears to represent two verses of the other Boh. versions (v.v. 42, 43 of Tatt., 66, 67 of Bard.), and to correspond to the ψυχος και κενωσιν of Theod. (H. and P.; but Tirchend., ψυχος και κενωσιν.)

l. 10: Σετεφρη² is uncertain. The space would allow of -εφρησε.

l. 23: There is space here for a line, and the absence of // after ΜΙΣΑΗΛ suggests the name of Daniel, which stands thus in some Boh. liturgical versions.

ll. 24, 25: I can not fill these lacunae. The words remaining plainly are no part of the verse, ΣΜΟΥ ΕΠΟΣ ΗΝ ΕΤΕΡΕΒΕΘΕ ΠΟΣ Φ† ΝΤΕ ΝΕΝ-10† ρωσ &c., which follows l. 22 in other M.S.S. (e.g. Bodl., M.S. Hunt. 605, M.S. Copt. e.1), or terminates the Ode in others (edd. Tatt., Bard.)

l. 26: Perhaps some amplified form of the verse which stands after l. 22 in the Horologium, Εὐλογεῖτε ἀποστόλοι προφῆται καὶ μάρτυρες κυρίου.

l. 28: These words are very uncertain. They seem to be connected with the lines following.

It chances that there are, in this text, none of those test-words preserved which displayed the dialectal peculiarities of the foregoing Ode. The only form distinctly diverging from the Boh. is ΝΕΥΣΜΟΥ (Sch., or M.E., pace Stern, Gr. §. 252; cf. Quatremère, Rech. 242, ΝΕΥΔΛΗΟΥ; 234, ΤΕΥΩΗ; 237, ΠΕΥΩΗΩ.) One may be tempted to find in this and in the significant, though not decisive ΔΠΔ, an indication of the native dialect of the scribe.

VIII. Parchment.

8 ²/₈ x 1 ¹/₈ in.

A narrow strip of coarse parchment, bearing texts on both sides, and written (across the width of the strip,) by two very unskilled scribes, whose work is easily to be distinguished by the ink used and by the form of the letters. The texts are divided into sections by horizontal lines.

I give the sections side-by-side, separated as by the dividing-lines. Scribe a wrote on "Recto"

(1)

ΠΡΟΕ
ΦΘΑΣΑΝ

(2)

ΚΑΤΑΞΙ
ΟΝΣΟΝΚ
ΥΡΙΕ

(3)

^{sic}
ΔΕΥΤΕ
ΠΡΟΚ
ΗΝΣΟΜ
ΕΝ

(4)

ΕΠΑΚ
ΟΣΟΝ
ΗΜΟΝ

Scribe a, upon "Verso"

(7) ΕΓΕΙΡΕC ΘΔΙΥΙΟΙΦ ΩΤΟC	(8) ΚΥΡΙC ΙΔΟΥΔΗ ΕΥΛΟΓΕ ΙΤΕΤΟΝ ΚΥΡΙΟΝ	(9) ΝΑΤΟΥΩΗ	(10) ΣΔΕΥΤΕ ΠΡΟCΚΗ ΗCΟΜΕΝ	(11) CΥΚΥΡ ΙΕ
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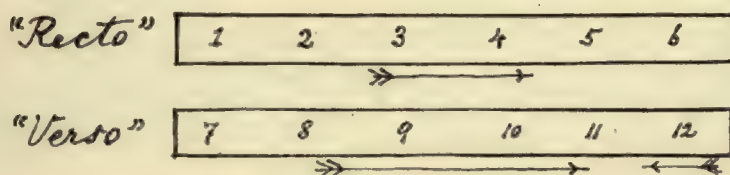
Scribe b, upon "Recto"

(5) †ΟΙΕΛ ΠΙCΤ ΩΝΠ ΕΡΔΤ ΩΝΤ ΗCΓ ΗC	(6) ΗΤΕ ΛΕΠΟC ΚΩ†Η ΤΕΧΜ ΑΛΟCΙΑ
--	--

Scribe b, upon "Verso"

(12) †ΝΕΤ
ΚΩΝΘ
ΤΗΟΥ
ΕΠΟCΗ
ΤΩΗΜ
ΠΤΑΥ
ΗCΙΩΗ

The distribution of these sections upon the original is as follows;



The Greek portions of the text (1-5, 7, 8, 10, 11,) seem intended for

Προεφθασαν καταξιων σου(?) κυριε
δευτε προσκυνησωμεν επακουσων ημων
ω η ελπις των περατων της γης
Εγσειραδς νιοι φωτος
κυριε ιδου δε ευλογειτε τον κυριον
δευτε προσκυνησωμεν σε(?) κυριε

Since I have found 7 (above), as τωουνοϋ επαωι νιωηρι ητε πογωινι, at the beginning of the opening hymn of the Midnight Office in various Bohairic collections,* perhaps those less ignorant than myself in liturgical matters will be able to identify the other sections also. No 3 has the initial words of the "Invitatorium".

The Coptic (M.E.) portions (6, 12) are;

ΗΤΕΛΕ ΠΟC ΚΩ† ΗΤΕΧΜΑΛΟCΙΑ (αιχμαλωδια) ΗΝΕΤΚΩ ΗΩΤΗΟΥ ΕΠΟC ΗΘΗ
(?=ΕΘΗ) ΗΠΤΑΥ ΗCΙΩΗ, "After that the Lord has relieved (=turned away)
the captivity of them that trust in the Lord, before the hill of Sion."

I do not know the value here of the indication (9), "Those of (?for) the Evening." The marks at the commencement of 3 and 10 are perhaps initial signs, similar to those used in Hyr., Alb., XXVII, 22 and XXVIII, 19, 30.

This parchment had one fold at the middle, and may have served as an

* e.g. Bodl., M.S. Hunt. 603, do., Maresc. 49 and 100.

amulet.

IX. Papyrus.

5 x 5 $\frac{3}{4}$ in.

Upon one side of this leaf is a Coptic letter, (N^o XVII below,) and upon the other, the following Greek Benediction, which differs considerably from any of those in the published Oriental Liturgies. Similar forms are found in the Liturgies of S. Gregory (Renaudot, Lit. Or. Collect. I, 98,) and S. Mark (ib., 164.)

† Η ΑΓΑΠΗ ΤΟΥ ΘΥ ΚΑΙ ΠΑΤΡΟΣ
ΚΑΙ Η ΧΑΡΙΣ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΥΙΟΥ
ΤΟΥ ΜΕΓΑΛΟΥ ΘΥ ΚΑΙ ΣΩΤΗΡΟΣ
ΗΜΩΝ ΙΥ ΧΥ ΚΑΙ Η ΚΟΙΝΩΝΙΑ
ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΤΟΥ ΑΓΙ
ΟΥ ΠΝΑΤΟΣ Η^(sic) ΜΕΤΑ ΠΑΝΤΩΝ ΗΜΝ^{ω sic}

The only peculiarity of the Greek here is Η for εἴη.

This text and the letter which accompanies it (N^o XVII), are possibly by the same hand. Both are clearly written.

The Address of the letter, which is also upon this face, will be found under N^o XVII.

X. Papyrus (from Hawara.)

3 $\frac{3}{8}$ x 2 $\frac{3}{4}$ in.

A fragment similar in appearance to N^o VII (above). It contains parts of a narrative (?) and of a doxology, neither of which I have succeeded in identifying.

Recto: ΛΗΝΕΥ[?] ΝΟΥ[?]
ΚΕ ΜΕΗΤΕΒ[?]
Χ // ΔΙΗΨΩΧΙ
ΠΕΙΩΧΙ ΕΡΕ ΤΕ
ΙΜ ΠΕ ΠΕΚ[Ρ]ΑΝ //

— " —
Υ ΕΣΟΤΗ ΝΕΙΩΕ
?ΛΗΒΤΙΗ ΠΕΒΟΥ
ΦΟΗΠΗ ΛΒΕΛ
ΝΕΡ[?] [Ω]ΗΝΕΥ

Verso: ε'ς

ΧΕΡΕ ΝΑΠΟСТ
†ΖΕ ΝΟΥΛΗ

ΧΕΡΕ ΠΑΠΡΕΝΩ^ο
ΝΑΡ[Χ]ΗΣΤΡΑΤΙΚΟ
ΕΣΑ ΠΕΘΑΠΚΕΝ

СОТМ ΕΠΑΡ^{χsic}ΤΙΜ
ΛΥ ΜΗ ΠΤΑΙΔ Μ
? Β ? ?

The dialect is clearly M.E.

LETTERS

XI. Papyrus. (v. pl. 2.)

$8\frac{3}{8} \times 13\frac{7}{8}$ in.

The material is tolerably fine and of a light yellow-brown colour. The text is in a clear character, free from ligatures. Some of the lines, however, have completely lost half their letters, while smaller lacunæ and uncertainties are frequent. In such cases, I represent the probable number of letters to be supplied by dots.

Recto:

1. †ΛΙΧΙΝΕΣΘΑΪ ΝΤΕΤΗΜΗΤΩΗΡΕ ΜΑΙΝΟΥΤΕ ΛΥΩ ΑΝΙΜΕ ΕΝΕΤΗΖΗΤΟΥ ΕΤΕ
ΝΕΤΗΔΡΙΚΕ
2. ΝΕ ΕΠΧΙΝΧΗ ΕΤΕΤΗΠΡΟΚΡΗΜΑΤΙΖΕ ΜΟΝ ΘΑΘΕ ΡΩ ΜΠΑΤΕΤΗΝΑΤΗ ΛΑΔΥ
ΝΩΛΧΕ Ν
3. ΤΗΝ ΕΩΩΠΙ ΔΙΣΘΑΪ ΝΗΤΗ ΚΑΚΟΣ ΕΙΨ ΤΑΕΠΙΣΤΟΛΗ ΝΤΕΤΕΥΤΗ ΑΜ[Α]ΘΕ
ΜΜΟΣ ΩΑΝΤΕΤΗ
4. ΝΤΣ ΝΑΪ..... ΜΠΑΤΕΡΣΑΘ ΤΑΚΡΙΝΕ ΝΟΥΘΩΒ ΜΠΙΕΙΜΕ ΕΤΕΘΑΚΡΙΒΙΑ
ΠΛΗΝ ΤΑΪΣΘΑΪ
5. ΝΗΤΗ ΧΕ ΩΙΝΕ[ΝΟΥ]ΡΩΜΕ ΝΗΤΗ ΕΧ[Ι] ΝΨΕΡΩΔΥ ΝΗΤΗ ΑΝ ΛΥΩ ΘΑΘΕ ΕΤΡΑ
ΣΘΑΪ ΔΙΟΥΩ ΕΙΧΩ ΜΑΣ
6. Ν... ΡΩΜ... ΑΚ ΟΥΔΕ ΓΑΡ ΜΠΕΤΗΝΤΑΜΑΙ ΕΠΕΤΗΖΩΒ
ΧΕ ΟΥΝ ΠΕ ΠΛΗΝ ΕΩΩ
7. ΠΙ ΑΨΕΡΝΑΒΕ ΜΑΝ †ΣΟΟΥΝ ΜΠΕΘ[ΘΩ]Β ΑΝ ΑΥΤΑΜΑΙ ΧΕ ΑΚΕΝΠΕΘΩΒ
ΕΠΕΝΧΟΕΙΣ ΝΙΩΤ

8. ΠΕΠΙΣΚΟΠΟΣ ΑΥΩ ΑΥΤΗΝ ΕΠΑΡΑΒΛΑΨΕΝ ΝΗΚ ΧΕ ΟΥΝ ΜΠΕΚΤΡΕΥΧΙΤΩ
ΕΠΙΛΑΣΤΗΡΙ.....?
9. ΟΥΝ ΜΠΕΛΜΑ ΝΑΥ ΝΣΕΤΣΒΩ ΝΗΥ ΠΡΟΣ ΠΕΦΝΑΒΕ ΝΤΑΥΔΑΥ ΑΥΩ ΕΩΩΠΙ
ΜΠΕΚΘΗΜΟΥΣΘΑΡΙ
10. ΣΕΤΤΕΥΣΟΙΜΕ ΕΠΙΛΑΣΤΗΡΙ ΨΑΝΤΕΚΟΝΤΩ ΑΥΩ ΜΑΚΟΝΤΩ ΜΑΛΕΥΤΚΑΚΗ
ΝΝΕΣΧΑΤ ΝΑΥ [-ΟΥ]
11. ἰ ΝΑΙ ΧΕ ΝΤΕΤΝΤΡΩΜΕ ΝΑΙ ΑΝ ΤΑΤΑΛΑ ΝΕΣΑΥΒ-
ΑΝΑΚΑΣΕ ΝΕΥΔΙΕ ΝΣΕ
12. ΤΑΥΡΩΜ[Ε] ΙΕ ΝΣΕΤΩΩ ΕΠΩΘΉ ΙΕ ΝΕΖΡΗ ΕΤΡΕΝΑΔΥ ΤΑΛΕΥΙ ΖΑΒΑΛ ΜΑΝ
ΑΛΕ ΠΡΩΩΕ ΝΩΩΒ ΖΙ
13. ΧΩΟΥ ΑΝΚΑΤΑΦΡΟΝΙ ΝΩΩΒ ΝΙΜ ΑΝΤΑΥΑΥ ΝΗΤΗ ΑΥΩ ΕΩΩΠΙ ΠΚΟΥΙ
ΝΑΛΟΥ ΜΟΥΣΘΑΡΙ ΨΑΥΩΕΡΠΩΒ
14. ΚΑ. ΑΝΜΠ..... ΟΥ ΕΠΝΟΥΝ Μ..... ΖΑΤΝ... ΚΕΣΟΠ ΑΥΩ Τ ΟΥ
ΚΟΥΡ Ω ΝΗΡΠ ΝΕΒ Δ
15. ΖΑ. Ζ. Ε[ΩΩ]ΠΙ ΜΠΑΤΕΝΤΝΑΥ ΑΥΩ ΑΝΑΚΑΣ[Ε] ΜΑΝ ΖΑΚΠΕΥ ΙΝΙΩ ΜΗΝ
ΕΜΑΝ ΑΥΤΑΜΑΙ
16. ΧΕ ΝΣΑ ΩΜΟΥΝ ΝΣΕΖΩΚ ΑΝ ΤΑΡΕΥΤΑΛΑΥ ΤΑΛΗ ΝΣΕΙ ΕΠΜΟΝΑΣΤΗΡΙ
ΠΧΟΕΙΣ ΕΦΕΖΔΡΕΖ ΕΡΩΤΗΝ
17. ΖΙΟΥΣΟΠ ΕΤΕΤΝΟΥΑΧ ΣΩΜΑ ΨΥΧΗ ΠΝΑ

Verso:

† ΤΑΑΣ ΝΕΝΩΗΡΕ ΜΜΑΝΟΥΤΕ ΕΤΤΑΪΝΟΥ(ΣΙ) ΚΑΤΑ ΣΜΑΤ ΝΙΜ ΖΙΤΝ
ΓΕΩΡΡΙΟΣ ΠΙΕΛΑΧΙΩ

This letter is addressed to some congregation (ΝΕΝΩΗΡΕ,—yet l.l. 7–11, the 2^d sing. is employed;) presumably to a monastery. The writer appears to be in a position of authority, though not of episcopal rank (l. 7).*

Recto: ll. 1–4. “I have received the letters of your pious Sonships and we have acquainted ourselves with what is in them, namely, your complaints. In vain do ye prejudge us before that ye have heard any word of ours. If I have written ill to you, then keep my letter—? until ye(?can) bring it to me.”

ΧΙΣΘΑΙ, “receive a letter”; v. Α.Ζ., 85, 32; also Berl., P. 5333, ΝΤΕΤΝΟΥΑΘΜ ΧΙΣΘΑΙ ΕΠΩΝ ΑΝ ΠΕ; and R.V., 37, 46.

ΠΡΟΚΡΗΜΑΤΙΖΕ = προκριματίζειν, “prejudicare” (Du Fresne.)

ΖΑΘΕ for ΖΑΘΗ, with ΜΠΑΤΕ-, v. Stern, §. 621.

ΝΤΗΝ, because the substantive has no Article; v. Stern, §. 299, 1.

ΕΩΩΠΙ ΑΙΣΘΑΙ is written over an erasure.

ΕΙΣ ΤΑΕΠΙΣΤΟΛΗΝ ΝΤΕΤΕΥΤΗΝ (= ΝΤΕΤΗΥΤΗΝ,) “See, here is my letter to you.” Yet one would expect ΝΗΤΗΝ or a prepositional equivalent, and ΕΙΕ is

* The epithet ΕΛΑΧΙΣΤΟΣ, applied by a writer to himself, is no indication of position. It is used as here by bishops, Α.Ζ. 92, 38, R.V., 34.

perhaps a better reading.

l.l. 4,5. "I have not been so foolish as to judge a matter whose details I did not know. However, I wrote to you (saying), Seek you a man."

ΠΛΗΝ ΤΑΙ- for ΠΛΗΝ ἤ ΤΑΙ-.

ΕΞΙ for ΕΞΙΝ, a M.E. form of ΣΙΝ; v. Stern, §.567. It is followed by the participle, — probably negative; though, if instead of ΕΞΙ ἤ ΓΕΡ-, we read ΕΞΙΝ ΓΕΡ-, the following ΔΗ might = Sak. ON:

ΡΩΜΕ "servant"; v. R.V., 42. (ΝΕΚΡΩΜΕ ΤΗΡΟΥ.)

l. 5. "And before I wrote, I had already said —"

ῥᾶθι = ῥᾶθι with ΕΤΡΑ- is noticeable.

l.l. 6-8. "— nor have ye told me your matter, what it is. However, if he has offended against us, I have knowledge of his matter also(?). (And) I have been told that thou hast brought his affair to our lord and father, the Bishop, and he has —"

†COOYH ΔΗ. I take ΔΗ here as = Sak. ON. If it be the negative, ΜΔΗ must stand for ΜΔΗ Ν-

ΝΕΠΑΡΑΒΛᾶ?ΕΝ. The uncertain letters seem most like ΔΛ. I am at a loss to explain the group. It has the appearance of a Greek word, used nominally. Be it even of verbal origin, the usage of the present text makes a final (infin.) Ν improbable, and tempts one to read the following word ΝΝΗΚ.

l. 8. "— what it is. Thou hast not had him taken to the seat of Pardon (or Altar.)"

qITY is corrected from qTY(?)

qILACTHPH = Ἰλαστήριον (Suidas, = Θουσιδοστήριον,) a word apparently well known to the Copts; v. Tuki, Rud. 37, الغفران qigra, "place of pardon", and Kircher, Scal., 245, الذبح, "altar." I do not know if it has here any narrower, technical meaning.

l.l. 9,10. "— they instruct him as to the evil which he has done. And if thou hast not found Moustharion, place his wife at the seat of Pardon until thou find him. And if thou (still) continue not to find him, let him be punished (?) to the uttermost (?)."

MOYCTHAPH = *Μουσιδαρίων (or Μωσιδαρίων), rather than *Μουσιδάριον, a fem. form. v. Pape, XXI, XXII.

†KAKH is, I suppose, (†KAKH =) κακὸν ποιεῖν, and NNECHΔ† an imitation of ἐπ' ἔσχατον.

l.l. 11,12. "— ye do not(?) give me a man, that I may(?) — the — Compel(?) the husbandmen either that they fix upon a man or that they fix(?) the harvest or the provisions, so that we may make them (and) that they depart from us." This translation is very uncertain.

ΔΝΑΚΑΘΕ I take as Imperat. of ἀναγκάζειν, and

ΝΕΥΔΙΕ for (ΝΕΟΥΔΙΕ =) Sah. ΝΟΥΘΕΙΕ. (cf. ? *Rev. Egypt.*, V, pl. 21, ΡΜΟΥΔΕΙ, *Berl.*, P. 5653, ΡΟΜΟΥΔΙ.)

ΕΠΩΘΕ. Perhaps Ε = Μ? The group might be read ΗΩΘΕ (for ΕΙΩΘΕ); but cf. the form of Π in (2) ΠΟΚΡΗΜΑΤΙΖΕ, (7) ΠΕΥΘΩΒ, (14) ΗΡΠ.

ΜΑΝ "from us"; v. *Stern*, §. 298, 2.

l. 12, 13. "Give heed to the matters that concern them. We are not troubled about (take no thought for) any of the matters and have entrusted them to you. And should the youth Mustharion —"

υερπιζωβ reminds of verbal formations like υρπισαδι, υρπιταγο, υρπινομ-αζε in the *Djémé Papyri*. But here the second element is a noun.

l. 14. "and give him one Kor of wine." The Greek κόυρι, κόρος, χός, Heb., קֹר, is a frequent liquid-measure.

l. 15. "Ten asses" and, apparently, their "harness" are here spoken of. There was nothing between †ΝΔΥ and ΔΥΩ.

ΜΗΝΕΜΑΝ ? = Sah. ḤMIN ḤMON.

l. 16. *Schmûn* seems to be mentioned, but the letters are half erased.

Farther on, "— they go to the Monastery."

"The Lord shall keep you, one and all, sound in body, soul and spirit." A similar formula terminates *Brit. Mⁿ*, *Ostrak.* 5854, ΤΝΟΥΟΧ [Ω]ΜΑ ΨΥΧΗ ΠΝΑ +, and N^o XXIII; v. also *R. V.*, 27, ΕΚΟΥΟΧ.

Verso: "For (lit., Give it to) our God-loving right-reverend Sons; from Georgios, the most humble."

ΝΕΝΩΗΡΕ = ḤΝΕΝΩΗΡΕ.

The M.E. element predominates over the Sah. in this text; but the usage is, in many cases, inconsequent; cf. ΝΔΙ (4, 11) ΝΔΥ (9, 10) with ΝΗΚ (8) ΝΗΥ (9), ΜΑΛΕΥ- (10) ΤΑΛΕΥ- (12) with ΤΑΡΕΥ- (16). The weak ending is throughout -Ε (excepting, of course, ΕΥΩΠΙ). The forms ΙΜΕ (1), ΙΩΤ (7), ΙΕ (12), i verb (12, 16), ΚΑΤΑ-ΦΡΟΝΙ (13) may be noted.

XII. Papyrus. (v. N^o XXIV.)

17 x 5 $\frac{3}{4}$ in.

A thin papyrus, of dark-brown colour, which, owing to its having been folded throughout (width) at intervals of $\frac{3}{4}$ in., is in a very fragile condition. It is an opisthograph, the original text being N^o XXIV, as is evident at ll. 26-28 here and from the present condition of the text of N^o XXIV.

The character on this face (which might be classed with *Hyp.*, *Alb.* X, dated A.D. 1003,) is large and clear. ΔΙ is the only real ligature.

In the reverse direction from the following

text, but by the same scribe;

ⲫ ⲕϣ ⲡⲓⲛⲏ ⲧ ⲛⲙⲏⲧⲁⲃⲣ
 ⲉⲛ ⲁⲣ 3?

"(For) Master Pihēw, most eminent Archon,
 and — ?; (from) Gabriel."

- ⲫ ⲥϣⲛⲟⲩ ⲧⲓⲱⲓⲛⲓ ⲁⲩⲱ ⲧⲓⲁⲥ
 ⲡⲁⲩⲉ ⲙⲡⲟⲩⲭⲁⲓ ⲙⲡⲁⲙⲁⲓ
 5. ⲛⲟⲩⲧ ⲛⲭⲁⲓⲥ ⲛⲥⲁⲛ ⲉⲧⲁ ⲙⲡⲓⲕⲥ
 ⲁⲩⲱ ⲧⲓⲱⲓⲛⲓ ⲉⲡⲉⲕⲥⲱⲟⲩⲩ
 ⲧⲏⲣⲥ ⲛⲟⲩⲱⲁⲧⲉ ⲛⲉ ⲧⲓⲉⲙ
 ⲧⲁⲛ ⲙⲡⲉⲕⲁⲣⲓⲱⲛ
 ⲙⲡⲏⲁ ⲩⲙ ⲡⲟⲥ ⲓⲥ ⲡⲉⲭⲥ
 10. ⲧⲏⲣⲏⲛⲓ ⲛⲁⲕ ⲉⲃⲁⲗ ⲩⲓ ⲡⲛⲟⲩⲧ
 ⲙⲉⲛⲉⲥⲁ ⲛⲁⲓ ⲡⲁⲭⲁⲓⲥ ⲛⲥⲁⲛ
 ⲩⲉⲓ ⲡⲁⲓ ⲁⲡⲁ ⲕϣⲣⲱ ⲁⲓⲟⲩⲱⲁ
 ⲧⲉⲥ ⲛⲁⲕ ⲛⲉⲩⲏⲙⲉⲭ ⲉⲛ
 ⲱⲁⲕⲉⲣⲛⲁ ⲛⲉⲙⲁⲓ ⲙⲙⲟⲟⲩ
 15. ⲧⲁⲟⲩ ⲙⲡⲁⲓ ⲁⲡⲁ ⲕϣⲣⲱ
 ⲉⲛⲃⲟⲩⲉⲩⲟⲩ ⲩⲁⲟⲛ ⲁⲡⲁ ⲓⲁ
 ⲕⲱⲃ ⲱⲁⲛⲧⲉ ⲡⲁⲓ ⲡⲓ
 ⲓⲩⲏⲧⲓ ⲉⲓ ⲉⲛⲥⲟⲁⲡⲟⲩ
 ⲁⲩⲱ ⲡⲁⲟⲩⲭⲁⲓ ⲉⲣⲁⲕ ⲟⲩ
 20. ⲁⲡⲱⲕⲣⲉⲥⲓⲥ ⲉⲕⲉⲣⲭⲓⲁ
 ⲙⲁⲥ ⲩⲉ ⲡⲁⲩⲱⲧ ⲧⲟⲩⲥⲟⲁⲓ
 ⲛⲁⲓ ⲧⲁⲁⲥ ⲉⲓⲉⲩⲭⲁⲣⲓⲥ
 ⲉⲛⲟⲛ ⲉⲕⲓⲣⲓ ⲛⲁⲁⲡⲱⲕ
 ⲣⲉⲥⲓⲥ ⲧⲁⲉⲣⲛⲱⲓ ⲩⲱⲱⲧ
 25. ⲉⲓⲉⲩⲭⲁⲣⲓⲥ ⲧⲓⲱⲓⲛⲓ ⲉⲡⲁ
 ⲭⲁⲓⲥ ⲛⲥⲁⲛ ⲕⲁⲗⲟⲥ ⲩⲙ ⲡⲟⲩ
 ⲱⲱ ⲙⲡⲛⲟⲩⲧ ⲟⲩⲭⲁⲓ ⲩⲙ ⲡⲟⲥ
 ⲁⲩⲱ ⲙⲡⲉⲣⲁⲣⲓⲕⲉ ⲙⲁⲛ ⲙⲡⲓⲟⲙ

The following line, by the scribe of
 N^o XXIV, is in the reverse direction;

ⲁⲣⲁⲓⲥ ⲧⲓⲱⲓⲛⲓ ⲁⲩⲱ ⲧⲓⲁⲥ

Then, by the scribe of the above letter,
 as before;

30. ⲭⲱⲱⲙⲉ ⲛⲕⲁⲟⲁⲣⲱⲛ ⲕⲁⲧⲁ
 ⲡⲉⲕⲧⲁⲓⲁ ⲧ

"In God's Name! I greet and embrace
 the welfare of my God-loving, re-
 verend Lord Brother in the Spirit,
 and I greet thy whole congregation,
 that is, the foremost (members).
 Repose thy holy
 Spirit in the Lord Jesus Christ.
 Peace (be) to thee from God!
 And now (lit. thereafter), my Lord
 Brother, lo, I have sent the Deacon,
 Apa Kyros, to thee. Give the vinegars
 with which thou art used
 to favour me, to the Deacon, Apa Kyros,
 that he place them with Apa
 Jakob, until the Deacon
 Pisyntinus go and take them,
 together with my greeting for thee(?)
 If thou desirest an answer
 in return and they write to
 me, I will give it. I am obliged
 for the manner in which thou
 hast answered me, so that I too
 might be informed(?) I am obliged.
 I greet my Lord Brother fairly, ac-
 cording to the will of God. Farewell
 in the Lord! And blame us not
 (because) I have not been able to

find a clean papyrus, worthy of
 thine honour."

Of the two addresses, the first (l.l. 1, 2,) is that belonging to the above
 text. The name of the scribe, Gabriel, occurs in N^o XXIV²⁴, possibly as that
 of the bearer of the letter. Yet it cannot be proved that the same person

is meant; we do not even know if the two texts are contemporaneous.

For the second address (l. 29), v. *N^o XXIV*.

l. 1, 2. $\overline{\text{KY}}$ = κύριος. v. also Versos (Addresser) of *N^{os} XX, XXII, and XXIII*.

$\overline{\text{PIZHY}}$. This name occurs *R. V*, 27, 31; *Ä. Z.* '84, 159.

$\overline{\text{EN}} \overline{\text{AP}}^{\text{X}}$ = ἐνδοξότατος ἀρχων, or ἀρχιμανδριότης. The first is the more likely, since this epithet usually is found with civil titles (v. *R. I*, 6, 11; *V*, 31; *Ä. Z.* '91, 5.) and that of ἀρχων can be quite definite, e.g. *Revil., Ac. & Contr.*, 68. Yet $\overline{\text{παρχ}}$, for ἀρχιμανδριότης, is a reading assured by variants (*Ä. Z.* '85, 147.)

What follows $\overline{\text{S}}$, "and", must be another title, — not $\overline{\text{MANTPITHC}}$.

$\overline{\text{NOY}}$. The τ superscript has, throughout this text, the form $\overline{\text{L}}$.

$\overline{\text{ET}}^{\text{A}}$ = $\overline{\text{ETTAHOUT}}$. The same abbreviation, *N^{os} XX, XXIII*.

$\overline{\text{PIS}}$ = πνευματικός. v. *Hyr., Alb.* XXIV, $\overline{\text{CARKIK}}^{\circ}$ $\overline{\text{ZI}} \overline{\text{PNIK}}$ (? cf. *N^o XXIII, Verso*), *ib.*, XXVII, $\overline{\text{PNAATIKON}}$, *Ä. Z.* '92, 39, $\overline{\text{PNAK}}$. v. also *N^{os} XVII, XXIII* ².

l. 6. $\overline{\text{CWOYQ}} \overline{\text{THPQ}}$. For this phrase, v. the variants *R. V*, 25, 26, 27 and *N^o XIII*.

l. 7. $\overline{\text{HGOYATE NE}}$. v. *N^{os} XXIII* ² and, presumably, *XX*. cf. *Boh.* $\overline{\text{GOYAT}}$ (*Peyt.* 368.)

$\overline{\text{TIENTAN}}$ etc. v. *N^{os} XX and XXXIII*.

l. 10. $\overline{\text{THRHNI}}$. One only of the missing letters was prolonged below and $\overline{\text{I}}$ is certain. cf. *Berl.*, P. 5559, $\overline{\text{TIRHNIH NAK EBOL ZITN PNOYTE}}$, and *R. V*, 31; variants, *R. II*, 56; *V*, 26, 35, and *N^o XIX*.

l. 12. $\overline{\text{ZEI}}$. This M.E. interjection occurs *Isaiah*, XXX, 27 (*Mém. de l'Institut. Egypt.* II, ii), corresponding to *Boh.* $\overline{\text{ZHHP EIC}}$; also in *N^{os} XVI, XIX, XXVI*. It has the forms $\overline{\text{ZEEI}}$ *R. II*, 47, $\overline{\text{ZE}}$ *N^o XXIV* ²⁴.

$\overline{\text{KYRW}}$ = κύρος. v. *Berl.*, P. 3251, *Ä. Z.* '68, 65. A fem. form, $\overline{\text{KYRA}}$, *R. V*, 32, seems, at *Ä. Z.* '78, 26, to be a title, not a name, as is the masc. sometimes.

$\overline{\text{OYADATEQ}}$ occurs *Ä. Z.* '85, 32; *R. V*, 53; *N^{os} XIV, XVI, XXIII* ⁷, *XXVI*. cf. *Sah.* $\overline{\text{OYOWTE}}$, $\overline{\text{OYOT}}$, *Ciarca*, *Levit.*, XVI, 8, 10.

l. 13. $\overline{\text{ZHMEH}}$, more probable than $\overline{\text{ZHME}}$ ($\overline{\text{vâvlon}}$) $\overline{\text{X[E] ENYAK}}$ etc.

l. 14. $\overline{\text{NEMAI}}$ after $\overline{\text{EPNA}}$, v. *Zoege*, 7, $\overline{\text{HTE POC EPINAI NEMAI}}$; also *S.B.A., Proc.* VIII, 185, *Ä. Z.* '78, 25 (*Anm.*)

l. 15. $\overline{\text{TAYU}}$ = *Sah.* $\overline{\text{TAYU}}$.

l. 16. $\overline{\text{ENBOYEROY}}$. Final Conjunction after Imperat., v. *Stern*, §. 448.

$\overline{\text{ZATH APA}}$ = $\overline{\text{ZATH NAPA}}$ etc.

l. 18. $\overline{\text{BAP}}$ = *Sah.* $\overline{\text{BOP}}$, the usual word in these letters for "receive, take over". The same form *Ä. Z.* '85, 39; *R. II*, 60, *V*, 53, *N^o XVI* and *Berl.*, P. 5559, $\overline{\text{MARE TEKMTMAINOYTE KELEY TOYBAP NEI KOYNTPARKH EPLOGOC NPYADPHI}}$.

l. 19. My translation here is unsatisfactory, for it implies, I think, $\overline{\text{MN}}$ rather than $\overline{\text{AYW}}$ and $\overline{\text{NAK}}$ than $\overline{\text{EPAK}}$. I have supposed an idea like that of $\overline{\text{B[OP]P PEKYINI NHI}}$, *R. V*, 42.

l. 20. I do not know if Conjunct. $\overline{\text{TAAOC}}$ (= $\overline{\text{HTAAOC}}$) for Fut., is admissible.

To regard $\tau\omicron\upsilon\varsigma\varrho\lambda\iota$ as ruled by $\varrho\epsilon\pi\alpha\varrho\lambda\gamma$ is still more to increase the difficulty of translation. For examples of $\acute{\alpha}\nu\acute{\omicron}\kappa\rho\iota\sigma\mu\omicron\varsigma$, v. R.V., 47 and A.Z. '85, 30.

l. 21. $\varrho\epsilon\pi\alpha\varrho\lambda\gamma = \text{Sak. } \varrho\iota\pi\alpha\varrho\vartheta\upsilon$. (M.E. also $\varrho\iota\pi\epsilon\varrho\vartheta\upsilon$, Peyr.)

$\tau\omicron\upsilon\varsigma\varrho\lambda\iota$. This prefix is found (M.E.) N^o XXIII ?; R.V., 35, $\tau\omicron\upsilon\epsilon\lambda\pi\rho\omicron\varsigma\kappa\gamma$; Berl., P. 5559 (v. ad l. 18, above.) *

l. 22. $\epsilon\upsilon\chi\alpha\rho\iota\varsigma\tau = \acute{\epsilon}\nu\chi\alpha\rho\iota\sigma\tau\acute{\epsilon}\iota\nu$. The translation is again uncertain.

l. 23. $\iota\rho\iota = \epsilon\iota\rho\epsilon$. $\eta\lambda\lambda\alpha\pi\omega\kappa\rho$ for $\bar{\eta}\eta\lambda\lambda\alpha\pi\omega\kappa\rho$.

l. 24. $\epsilon\rho\eta\omega$? A small lacuna here, with remnants of κ rather than ι .

l. 28. $\mu\pi\epsilon\rho\alpha\rho\iota\kappa\epsilon = ? \mu\pi\epsilon\rho\bar{\rho}\alpha\rho\iota\kappa\epsilon$.

$\delta\mu\chi\omega\omega\mu\epsilon$ could be read $\delta\eta$ - (not $\delta\eta$ -). For $\delta\eta$ -, v. Quatrem., Rech., 245, $\delta\epsilon\mu\varrho\eta\omicron\upsilon$, and Stern, §. 66. For $\delta\eta$ -, v. N^o XVI. $\chi\omega\omega\mu\epsilon$ is the form, "roll", rather than the material, $\chi\alpha\rho\tau\eta\varsigma$. (cf. N^o XLIV.) The word recurs in Sayyum M.S.S., R. II. 44, 48, V. 24; A.Z. '85, 35.

l. 29. v. N^o XXIV.

XIII. Papyrus.

$4\frac{5}{8} \times 12$ in.

The material is somewhat coarse-fibred; the colour, light brown. The text is written in a small, very neat hand, greatly resembling that of the colophon, Styv., Alb. xx.

Note:- The inconsistent word-division, given below, is that of the original.

All lines, except l. 8, are broken off at the end. Lost letters are represented by a corresponding number of dots.

Recto:

1. $\text{†}\varsigma\upsilon\eta\text{†}\omega\rho\pi\mu\epsilon\eta\text{†}\omega\iota\eta\iota\lambda\gamma\omega\text{†}\alpha\varsigma\pi\alpha\varrho\epsilon\epsilon\eta\omicron\upsilon\text{[M]}\eta\omega\epsilon\epsilon\eta\text{[C]}\pi\text{.....}$
 $\text{[N]}\alpha\text{[C]}\eta\eta\gamma\alpha\gamma\omega\pi\text{[A]}\omega\tau\text{[T]}$
2. $\pi\alpha\iota\delta\acute{\iota}\varsigma\text{†}\mu\omega\eta\epsilon\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\iota\delta\acute{\iota}\varsigma\text{†}\rho\epsilon\omega\rho\rho\iota\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\pi\alpha\iota\omega\text{[A]}\eta\eta\text{[H]}\varsigma\text{†}\pi\alpha\iota\omega\tau$
 $\text{[A]}\pi\text{[A]}\beta\iota\kappa\tau\omega\rho\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\pi\alpha\delta\alpha\lambda\text{[T]}$
3. $\mu\eta\lambda\eta\epsilon\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\pi\alpha\text{†}\pi\epsilon\tau\rho\text{[O]}\varsigma\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\pi\alpha\lambda\theta\alpha\eta\alpha\varsigma\iota\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\iota\delta\acute{\iota}\varsigma\text{†}\pi\epsilon\tau\rho$
 $\text{[O]}\varsigma\text{†}\pi\alpha\iota\omega\tau\text{†}\pi\alpha\iota\delta\acute{\iota}\varsigma\text{†}\theta\omega\mu\text{[A]}\varsigma\text{[T]}$
4. $\pi\alpha\iota\omega\tau\text{†}\pi\alpha\pi\alpha\text{†}\pi\epsilon\tau\rho\varsigma\text{†}\pi\alpha\iota\omega\tau\text{†}\text{[}\pi\alpha\text{]}\lambda\text{†}\pi\omicron\iota\mu\eta\eta\text{†}\omega\iota\eta\iota\epsilon\pi\varsigma\omega\omicron\gamma\alpha\varrho\text{†}\epsilon\varrho\omicron\upsilon\eta\eta$
 $\text{†}\epsilon\eta\eta\alpha\varsigma\eta\eta\gamma\text{†}\tau\eta\rho\omicron\upsilon\text{†}\pi\omicron\gamma\text{[A]}\text{†}\pi\omicron\gamma\alpha\text{†}\kappa\alpha\text{[T]}$
5. $\tau\alpha\pi\epsilon\varrho\alpha\eta\text{†}\overset{\text{sic}}{\omicron}\iota\eta\epsilon\omicron\upsilon\eta\omicron\beta\omega\lambda\epsilon\gamma\text{†}\kappa\omicron\upsilon\iota\text{†}\omega\iota\eta\iota\text{†}\epsilon\rho\omega\tau\epsilon\eta\text{†}\kappa\alpha\lambda\omicron\varsigma\text{†}\omega\alpha\tau\epsilon\eta\eta\eta\lambda\gamma$
 $\text{†}\epsilon\eta\epsilon\eta\epsilon\rho\eta\gamma\text{†}\varrho\epsilon\eta\pi\kappa\epsilon\delta\iota\omega\text{[H]}\text{†}\epsilon\text{[P]}$
6. $\pi\epsilon\eta\mu\epsilon\upsilon\epsilon\text{†}\varrho\epsilon\eta\eta\epsilon\tau\epsilon\eta\omega\lambda\eta\text{[A]}\epsilon\theta\omicron\upsilon\gamma\text{†}\alpha\beta\text{†}\tau\epsilon\phi\text{†}\chi\omicron\kappa\text{†}\tau\epsilon\eta\text{†}\overset{\text{sic}}{\eta}\alpha\iota\eta\text{†}\epsilon\beta\omicron\lambda\text{[K]}\lambda\omicron\varsigma$
 $\text{†}\pi\epsilon\varrho\mu\omicron\tau\text{†}\epsilon\eta\pi\eta\omicron\upsilon\tau\epsilon$

* Sak., Guidi, Fram., 22, $\lambda\mu\omega\iota\eta\iota\text{---}\eta\tau\omicron\upsilon\varsigma\omicron\pi\varsigma$; Revill., A. et C., Ξθ, $\eta\tau\omicron\upsilon\chi\eta\eta\omicron\upsilon\iota$.

7. αφ̄† †ΕΜΤΟΝ ΝΑΝ̄...Ε...ΝΙ]ΒΕΝ S ΠΕΝΖΗΤ ΘΗΤ ΕΧΕΝΠΟΥΧΑΙ ΕΝΤΕΝ
ΨΥΧ.Φ...
8. ΣΑΠΩΩΙ ΕΝΕΜΤ̄ΟΝ...ΝΖΕΝΠ̄ΟC ΝΑΙΟΤΕ Ε[Θ̄Ο]ΥΛΑΒ ΕCΜ̄...ΝΜ̄ΕΕ
ΝΔΟΓΜΑΤΙΟΝΑΙ
9. ΟΥΟΡΠΕC ΕΤΕΚΚΛΗCΙΑ [ΤΕΪΡ]ΗΝΗΝΩΤΕΝ ΣΤΕΝΝΙCΖΑΙ † ΑΝΟΚ ΠΙΕΛΑ^x
ΕΥCΤΑΘΙΟC †₂₀ [ΕΡ̄]
10. ΠΑΜΕΥΙ ΖΕΝ ΝΕΤΕ[Ν^{sic} ωΛΗ]ΛΕΘΟΥΑΒ ΝΑΟC ΕΝΙΟΤΕ †

Vertically, along the left side;

11. ΛΥΩ ΠΑΙΩΤ ΠΑΠΑΧΛΗΛ ΩΙΝΕ ΕΡΟΤΕΝ
12. ΚΑΛΟCΜΕΝΝΕCΝΗΥ ΤΗΡΟΥ †

Verso;

≡ Μ̄ΕΝ̄ΝΑCΝΗΥ ΤΗΡ̄ΟΥ † ΠΑΠΑΦΟΙΛΟ ΠΕ[ΤΕ]

Ν[С]ΟΝ †

Recto; "With God! Firstly, I greet and embrace many times —? my brethren and my father, the Deacon Mōnē, my father, the Deacon Georgios, my father, Apa Johannes, my father, Apa Victor, my father, Apa Damianos, my father, Apa Petros, my father, Apa Athanasios, my father, the Deacon Petros, my father, the Deacon Thomas, my father, Apa Petros (sic), my father, Apa Poimen. I greet the congregation of all my brethren, each according to his name, from great to small. I greet you fairly, until we see each other in the other age. Our memory(ve) in your holy prayers, (and) God complete prosperously our end-of-life! The Grace of God (be with us)! God hath given rest to us(?) —? and our heart is turned toward the welfare of our soul —? above —? of the Lord, my saintly Fathers —? dogmatical(?) I have sent it (?him) to the Church. Peace be to you through this letter! I, Eustathios, the most humble, I pray you, my Lords Fathers, have mind of me in your holy prayers. And my father, Apa Chael, greets you fairly, and all the brethren."

Verso; [^aFor —?] and all my brethren; (from) Apa Philotheos, your(?) brother."

Recto;

A cross above l.1 is found in N^o XXIII, XXV, and is comparable with the ornamented crosses, similarly placed, in uncial codices; e.g. Hyp., Album XLII.

l.1. A similar introductory formula in N^o XIV. Other variants, R. V, 24 ff.

l.4. ΠCΩΟΥΑΖ ΕΖΟΥΝ; v. ad N^o XII⁶. There is scarcely space for the second ΠΟΥΑ. The phrase occurs R. V, 25, 27.

l.5. The form σΙΝ, Berl., P. 3260, ΕΒΗΝ, R. V, 55, ΕΒΝ, = ΕΣΙΝ, ΕΧΕΝ, N^o XXX, R. II, III; V, 26, = ΣΙΝ, ΧΕΝ, R. V, 25, 27, 32, Berl., P. 5553, = ΕΙCΤΕΝ (ΙCΧΕΝ),

R. 11, 56. Of these, the first and second are in M.E., the third in Sak., and the last in Boh. contexts. The same GIN occurs also R. 1, 20 (M.E.) The prosthetic ϵ in these variants (and Ä.Z. '92, 41) speaks against Stern's (§. 567) condemnation of such forms. An example of $\text{u} \Delta \epsilon$ (M.E.) is found Quatrem.; op. cit., 231. If the etymology; Sak. $(\epsilon) \text{GIN} = \text{O}$ ~~GIN~~ GIN (Steindorff) be accepted, it follows that $(\epsilon) \text{GIN}$ is the regular Boh. form, borrowed in M.E., and that ICZEN has some different origin.

1.6. [ΕΡ]ΠΕΝΜΕΥΕ---ΤΕ φ† κ. There is not space for λρι-. Similar exhortations with Conjunctive, Hev., Alb. XXIV, XXVII, XXVIII (no conjunction), XXX, XXXI, XXXII (with ροπωσ, ρινα.)

ΣΟΚ = either ΣΕΚΤΕΝΪΔΙΗ ΕΒΟΛ or ΣΩΚ ΝΤΕΝ-

1.7. For †MTON with Dative, v. Zoega, 65, Hyv., Alb., XXXIX (similar phrases).

l. 8. Here formula are apparently relinquished and some piece of information given; but lacuna make the text illegible.

ΔΟΡΜΑΤΙΟΝ ? ~~for~~ ΔΟΡΜΑΤΙΚΟΝ.

l.g. ρ ITEN NIC ρ AI. For this phrase v. R. V, 35. $\dagger_{20} = \dagger\dagger_{20}$.

verso; The Chryomon (twice) seems to replace QITEM here and in N^{ms} XII, XVII, XIX, XX, XXIII, XXIV, XXV(?), XXVII; likewise TΔΔC in N^{ms} XII, XIV, XVII.

φοιλοθ occurs R. II, 262 (Wessely). Cf. φοιβαμμων, φοιβαμμων etc.





Note that the name is not Eustathios, as would be expected (l. 9). Was Philotheos the bearer, Eustathios the writer of the letter?

The titles of the 12 persons named (l.l. 2-4, 11) have no sequence of rank. Of the proper names, MWNE alone is uncommon. It is found R. 11, 64; MONE. Cf. Zoega, 116, MONA masc.

The dialect of this text is of special interest. It is one of those, so rare in the Fayyum collections, which show the letter β (once only in Vienna, and that on paper; R. V, 41.) The other examples here are Nos XXXI, XXXII, XXXIX*. The Boh. element is the strongest and gives the forms $\beta\lambda\iota\eta$, $\phi\ddot{\tau}$; $\epsilon\theta\omicron\gamma\lambda\beta$, $\theta\eta\tau$, $\omicron\gamma\omicron\rho\pi$ -, $\psi\lambda\tau\epsilon$ -, $\varsigma\alpha\pi\psi\omega\iota$, $\nu\omega\tau\epsilon\eta$, as well as a tendency to insert the helping-vowel. To the Sak. belong $\varsigma\eta\lambda\iota$, $\varsigma\omega\omicron\gamma\lambda\eta$, $\mu\eta\psi\epsilon$, $\nu\omicron\omicron\beta$, $\kappa\omicron\gamma\iota$, $\eta\epsilon\eta$; while $\nu\omicron\gamma\tau\epsilon$ - $\phi\ddot{\tau}$, $\mu\epsilon\gamma\epsilon$ - $\mu\epsilon\gamma\iota$, $\psi\iota\eta\epsilon$ - $\psi\iota\eta\iota$, $\epsilon\theta\omicron\gamma\lambda\lambda\beta$ - $\epsilon\theta\omicron\gamma\lambda\beta$ show both influences.

XIV. *Papyrus*. (v. pl. 3.)

XIV. Papyrus. (v. pl. 3.) $5\frac{5}{8} \times 10\frac{1}{4}$ in.
The material is fine and, owing to the folding, brittle. The colour, a

* The forms (traced) are; N^o XIII. , XXXI , XXXII. , XXXIX .

light, warm brown. The character is not far removed from that of the preceding M.S. Yet it is more cursive and shows the ligatures λΥ (l. 2 v.), ΕΤ, ΕΙ (l. 7), ΔΙ, ΕΡ (l. 10), ΤΙ (passim.) A comma-like mark is placed above an initial Ν- and the ends of several words. The use of initial ΤΙ, for †, is the common fashion of the Fayyum texts. This letter too observes an inconsistent word-division, which is ignored in the following transcript.

Missing letters are represented (approximately) by dots.

Recto;

1. † CΥΝ ΝΩΑΡΠ ΜΕΝ ΤΙΩΙΝΕ ΛΥΩ ΤΙΑΣΠΑΖΕ ΜΠΟΥΧΑΙ ΜΠΑΜΕΡΙ
ΝΙΩΤ ΕΤ, ΕΙ, ΛΥΩ ΤΙΩΙΝΕ
2. [ΕΠΑ]CΟΝ ΒΙΚΤΩΡ ΛΥΩ ΤΙΩΙΝΕ ΕΡΟΚ ΝΟΥΜΗΝΩΕ ΝCΑΠ ΛΥΩ ΜΠΕΚ-
ΟΥΑΤΕ ΠΕΚ
3. [ΟΥΧΑΙ] ΝΟΥCΑΠ ΛΥΩ ΠΑΙΚΑΙΟΝ ΠΕ ΝΚΟΥΑΤΕ ΠΕΚΩΙΝΕ ΝΗΙ ΤΑΕΙ-
ΜΕ ΕΡΟΓ
4. ΛΟΙΠΟΝ ΑΝΔΥ ΕΤΒΕ ΦΩΒ ΝΕΒΩΩΙ ΕΤΓΑΤΗΚ? ΜΑΦΛΟΥ ΕΩΩΠΕ
ΜΠΕΚΧΙΤΟ
5. ΝΤΑΑΤ. .ΧΙΤ[Ο]Υ ΝΤΑΑΤΒ ΤΕΙΤΟΥ ΝΤΟΥΒΑΝ ΝΑΠΕΤΡΕΜΑC ΜΑΝ
ΖΑΙΝΕ
6. ΛΥΕΝΔΥΕΝΤΟΥ ΔΑΡ ΠΚΟΥΠΛΙ ΜΑΡΟΥΒΑΝ ΝΑΒ ΔΑΡ ΜΠΕΡΚΑΤΕΧΕ
ΜΑΒ ΜΑΝ ΩΑΝΤΙ
7. ΠΕΜ.ΔΗ ΕΤΝΗΟΥ ΛΥΩ ΜΠΕΡΒΩ ΝΑΤΟΥΑΤΕ ΠΕΚΩΙΝΕ ΝΗΙ ΤΑΕΙΜΕ
ΕΡΟΓ ΜΑ ΝΕΝ
8. . . ΔΕ . . ΛΑΟΥ ΝCΕΚ ΩΑΙΕΙ ΕΦΙΡ ΜΠΕΖΑΟΥ ΝΑΠΟCΤΟΛΟC ΛΥΩ ΤΙΩΙ-
ΝΕ ΕΡΟΚ
9. ΚΑΛΟC ΤΙΩΙΝΕ ΕΠΑΙΔΕ ΔΑΜΙΑΝ ΜΗ ΠΑCΟΝ CΤΕΦΑΝ ΜΗ ΠΑCΟΝ
ΘΕΟΔΩΡΟC
10. ΜΗ ΠCΗΗΠΕ ΝΕCΗΗΥ ΤΗΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ ΟΥΧΑΙ ΠΑΜΕΡΙΤ ΝΙΩ
ΖΜ ΠΟC †

Verso;

† ΠΑΜΕΡΙΤ ΝΧΟΕΙC ΝΙΩΤ ΕΤ, ΕΙ, [] ΠΑΙΩΤ ΕΤ, ΕΙ, (sic) † ΓΕΩ[ΡΓΙΟC]

Recto;

ll. 1-3. "With God! Firstly I greet and embrace the well-being of my beloved, reverend father, and I greet my brother Victor, and thee I greet, many times. And thou hast not sent me (news of) thy health once. But (=and) it is right that thou send thy greeting to me, so that I may know it."

ΕΤ, ΕΙ, for ΕΤΤΑΙΝΥ, is found R. V, 49 and N^os XXII, XXVI, XXXVIII.

ΟΥΧΑΙ, suggested by the tail of the letter preceding. Ν. Cf. R. V, 37, C2H ΠΕΚΟΥΧΕΙ ΝΗΙ ΤΑΕΙΜΙ ΛΑΓ.

ΟΥΑΤΕ. v. ad N^o XII¹².

ΠΑΙΚΑΙΟΝ ΠΕ. Cf. this expression Revill., A. et C., 52.

l.4. "For the rest, see to the matter of the —? that are by thee —?"
 ΔΝΔΥ is uncertain. ΔΜΟΥ is possible, though less probable.

ΝΕΒΩΩΙ, perhaps plur. of γω (for Βωογί = Sah.* 400ΥΕ.) Camels and goats hair were presumably articles of commerce.

ll.4,5. "If thou hast not received them from him(?), receive them from him(and) give them to (?place them in) —?"

But few letters of l.5 are sufficiently certain to justify discussion. A second ΣΙΤΟΥ ΝΤΑΔΤΒ is perhaps a scribe's error, for the Imperative ΤΕΙΤΟΥ seems sufficient. Following this, one might read ΝΤΟΥ- as 3^d pl. Conjunctive (v. ad N^o XII²¹).

ll.5-7. "Some they have (already) brought. And let them —? the —?, and do not withhold it(?) from us until the approaching —?"
 ΚΟΥΠΛΙ. I can suggest nothing here. The word is probably Greek.
 ΚΟΥΚΛΙ can not be read.

ΘΑΝ? The same word as in the preceding line. It is obviously a verb.
 ΚΑΤΕΧΕ = ΚΑΤΕΧΕΙΝ; similarly used in N^o XXVI and R.V, 43.

l.7. "And do not continue not sending thy greeting to me, that I may know it," i.e., that I may have the satisfaction of receiving it.

ΝΑΤΟΥΔΤΕ. A somewhat curious use of ΔΤ. Cf. also R.V, 42, (Ν)ΑΤΠΕΚ-
 -ΒΙΟΥC, ib. 47, ΝΑΤΘΩΒ.

l.8. "—? any —? I go to the street of the Apostle daily" or, "to the Street on the day of the Apostles" (for ΝΗΔΠΟCΤΟΛΟC), i.e., of S.S. Peter and Paul, June 29th (v. Ludolf, Ad Hist. Oth. Com., and Malan, Calender). Perhaps ΘΙΡ has a restricted, local meaning, cf. R.V, 54, (M.E.) ΤΔΕΙ ΕΦΙΛ.

ll.8-10. "And I greet thee fairly. I greet the Deacon, Damianos and my brother, Stephanos and my brother, Theodoros and the rest of the brethren, according to their names. Farewell, my beloved father, in the Lord!"

ΔΑΜΙΔΑΝ, CΤΕΦΑΝ. An unusual mode of abbreviation.

Verso: "For my beloved, reverend Lord Father, my reverend Father ^{sic}; from Georgios."

An ornament stands, in Berl., P. 5560, between the names of the writer and recipient. But here it does not separate these, nor is its use clear to me. That it should be a cipher, peculiar to the recipient and substituted for his name, — the space for which is notably void, — seems improbable. After ΓΕΩΡΓΙΟC, there was room, at most, for ΠΙΕΛΔΧ.

The Sah. and M.E. appear here mixed, the former preponderating. Both ΧΟΕΙC and οC are employed, as, e.g., R.V, 49.

PMHΛ. An angel has the name ΕΡΕΜΗΛ (Syr., Ramiel; *Méms. de la Miss.* 1, 262 cf. *Stern*, *Ä.Z.* '86, 118.)

ΠΟC ΚΑΛΩ 9C.; also in *R. V.*, 28, 46.

l.l. 7-12. "For the rest, lo, our brother Lukas has gone to thee. Take a blessing for thyself (and) buy a solidus-worth of good (?) wine for us, according to thy (judgment?), white wine, such as they are used to — ? our father, — to whom the Lord be gracious!"
ΣΙCΜΟΥ. v. *Ä.Z.* '85, 68. Here the verb can hardly be final, since ("take a blessing from thee" would require rather ΝΤΑΔΤΚ.

ΛΕΚΩΤCΙ. The only example I have seen with Ε. ΟΥ- must be the article. These M.S.S. show also N° XVIII (M.E.) ΛΟΥΚΤ, N° XXV (M.E.) ρΟΛΟΚΩΤCΙ, N° XXXV (Sah.) ρΟΛΟΚΟΤΤΙΝΟC.

ωΔΠ, for (ωΠ=) ωΠ ΝΟΥΛΕΚΩΤCΙ. The same form as Imperative, *R. V.*, 32.

ΝCΑΙΗ. "Good" in a similar context (cheese), *R. V.*, 32, is ΝΑΝΟΥC. Yet cf. *Ä.Z.* '85, 106, ΠΝΟΥC ΝCΑΗ, and perhaps *Denkschr.* (Wien), XXXVII, 246, οινου καλλ(ιστου), *ib.*, 203, συναρσοτον.

ΛΛΕΥ, λευκός; Sah (Peyr.) ΑΛΗΥ. Cf. *Bodl.*, M.S. Copt. (P.) α. 1 and *R. II.*, 46, ΑΛΑΥ.

ΝΩΛΟΥΕCΛΩC apparently a verb, 3^d plur. Aorist. Otherwise, ΝΩΛΟΥ a 2^d epithet of ΗΡΠ and ΕCΛΩC, a verb (*Stern's Cl. VII*), with preptn. Ε.

l.l. 12-14. ΕΙC†ΝΙΤΑΝΙ = ? ΕΙC ††ΝΙΤΑΝΙ, δάνσιον ἀποδιδόναι. ΕΙC with Imperat. †, is improbable.

"I greet thee fairly. Farewell in the Lord!"

ΟΥΔΧΗΡ. A noun, ΧΗΡ masc., seems to occur *Ä.Z.* '78, 14. The first element may be the verb ΟΥΔC.

The Dialect here is M.E., with several Sah. forms interspersed.

XVI. Papyrus. (v. pl. 4.)

6 ³/₄ x 4 ¹/₄ in.

The M.S. is so discoloured and the fibre so frequently split, that many points must remain doubtful.

Recto;

†CYN⁹ TICINI EΠΟΥΧΕΙ NT²E

KMETMΔINOYTI ETΔEI

OYT TITAMΛ MAK XE

ΔIXI² α NQE NKAN²

5. ΠΑΡC²Λ'. . AN QEI NIXE²

NTHI ΔIOATOY NEK²

ΔΑΠ EY² NTEPQXAM

NTAOY XITOY MPAP

CNEY TAOYAOY NEI NOY

10. ΛΕCΙ ΑΜΑ ΤΑΧΡΙΑ
ΛΑΥ ΤΙΝΑΝΑCΙΘΗ
ΠΩΙΝΙ ΝΤΕΚΨ^{sic}ΧΗ
ΖΑΛΑΙ ΚΑΛΩC
ΟΥΔΕΙ ΖΕ ΠΟC +

Verso;

† ΤΕΙC Ν[†] (space) ΖΙΤΕΝ ΕΙCΑΚ
? ΠΙC ΠΕΒCΑΝ

Recto;

ll. 1-5. After the usual greeting, the writer states that he owes one (or eleven?) —? to his correspondent.

ΔΙΧ α (or ΔΙΧ Ια), for χρεωστῆν. But Ä.Z. 78, 18 [χρ]εωCΤΕΙ takes a dative. ΚΑΝΠΑΡC? I take ΚΑΝ to be the form discussed Ä.Z. 85, 28, and would offer the following as a possible etymology.

- (1) ΚΟΥΙ Ν⁻, *passim*.
- (2) ΚΟΥΝΩΗΗΛΙ, *sg. f.*, N^o XXIX; M.E.
ΚΟΥΝΤΑΡΗΧΗ, *pl.*, Berl., P. 5559; Sah.—M.E.
ΚΟΥΝΧΑΚ, *sg. m.*, Brit. m^m, Ostr. 5854; Sah.
(ΕΛ)ΚΟΥΝΨΙΧΗ, *verb.*, R. V., 49; M.E. (cf. Peyr., 60, ῥΚΟΥΙ
ῥΖΗΤ.)
- (3) ΚΟΝCΑΒΤΙ, *pl.*, N^o XVII; Sah.—M.E.
- (4) ΚΑΝΠΑΡC, *pl.*, N^o XVI; M.E.
ΚΑΝΩΗΛΙ, *sg. m.*, Ä.Z. 85, 28; M.E.
ΚΑΝΛΩΜΙ, *pl.*, ib., 38; M.E.
ΚΑΝΝΗΙ, *sg. m.*, ib., ib.; M.E.
ΚΑΝCΑΧΑ, *sg. m.*, R. V., 52; M.E.
ΚΑΝΑΛΑΛΙ, *pl.*, N^o XX; M.E.

The last of these would make Stern's proposed derivation from δαχον impossible. Perhaps N^o XLV, Ver.² ΠΚΑΝΩΑΡΕ, ib.²³, ΠΚΟΥΝΩΑΡΕ are to be included here. N^o XLIV, ΝΕΚΑΝΚΟΥΙ ΝΧΩΩΜΙ, would thus be a reduplication.

ll. 5-11. "See, I have sent thee my own —?, and take thou 6 $\frac{1}{3}$ drachmas-worth of them(?) Receive them as —?"

The novelty or illegibility of the principal words makes a translation impossible. It is plain merely that, in the first clause the object is some divisible material, spoken of in the plural. Instructions follow as to its employment. ΝΕΙ is perhaps "on my behalf." The succeeding word-division is unsatisfactory.

ΛΕCΙ seems to occur Append., P. Bodl., ΚΟΛΛΑΘΙ ΝΛΕCΙ, which shows it to be a liquid.*

*Du Fresne gives λισεν ελχαμελ τουδωρ του αρνοχλωδου = Forsk., Mater. Med. 160, Jo Jo Jo Jo; but a comparison of the two words is hazardous.

ΑΜΑ ? = ἄμα.

ΤΑΧΡΙΑ ΛΛΥ ? = ὅακ. ἩΤΑΡΧΡΙΑ ἩΛΛΑΥ.

l. 11-14. lit., "I will make enquiries after thy soul fairly on my part. Farewell in the Lord!" The scribe intended apparently ΤΙΝΑ-
 ΒΗΠΩΙΝΙ. For this ΘΗ (also R. V., 47 twice, ib. 49, N^o XXII thrice,) the variants ΘΕ (N^o XXX, XL I,) and ΘΙ (N^o XL, twice,) are found. They all occur in M.E. contexts and appear to correspond to ΘΗ: ΧΕΜ, while suggesting a confusion of the verbs ΘΗ and ΧΙ (Cf. Berl., P. 3285, M.E., ΛΙΘΙ·Β̄ ΝΟΛΟΚ̄, and ib., ΧΙΜΟΙΤ.) I need there may be a difference of meaning; "take news of," rather than "visit."

χαλαί, in this frequent formula, represents a sort of Ethic Dative.
Verso: All very faint and uncertain.

The Dialect here is purely M.E.

XVII. Papyrus. (v. N^o IX.)

5 x 5 ³/₄ in.

Written upon the same leaf as the Benediction, p. 18, and possibly by the same scribe, though in a character slightly smaller, belonging to the class of N^o XIV (pl. 3) and Hyp., Alb. XX.

Recto:

ⲡ ϢΥΝΘΩ ΝΩΟΡΠ ΜΗ ΤΙΩΙΝΕ ΕΤΚΜΝΤ
 ΜΑΙΝΟΥ̅ ΝΩΗΡΕ ΜΠΝΙΚ̅ ΜΗΝCΑ ΝΑΪ ΤΛΟΥΑ
 ΠΕΙΜΟΝΟΧΟΣ ΧΕ ΠΑΣΟΝ ΙΩ ΠCΑΝΩCΩΤ
 ΕΦΕ̅Τ̅ ΤΕΒ̅. ΔΡ̅ ϢΝΚΟΝCΑΒΤΙ ΕΝΕΙ
 5. ΤΕΥΝΟΟΥΕ Ν·Τ̅Η ϢΜ ΠΟΥΩΩ ΕΠΝΟΥ̅ ΛΥΩ
 ΤΛΟΥΑ ΠΕΙCΑΧΑ ΝΕΚΩ̅ ΝΤΕΚ ΤΕΒ̅ΚΑΤ
 ΝΕΙΚΑΝΔΖΙ ΝΤΕ ΝΕΤΕΥΝΑΥΕΙ ϢΜΠΟΥ
 ΩΩ ΕΠΝΟΥ̅ ΟΥCΔΙ ϢΜ Π̅C +

Verso:

ⲡ ΠΕΝΜΑΙΝΟΥ̅ ΝΩΗΡ̅ ΠΝΙΚ̅ (space) ΠΕΤΡ̅ Π̅ Ϣ ΜΗΝΑ ΕΝΚΩ

Recto: "With God! In the first place, I greet thy God-loving Sonship in the Spirit. Next, send this(? the) monk, my brother Johannes, the mason(?), to —?, that he may —? some —? for these cattle of ours, according to God's will. And send this —?, the builder of thine(?), that he may build the stables for the cattle, according to God's will. Farewell in the Lord!"

Verso: (For) our God-loving son, in the Spirit, Petros, presbyter; (from) Mena, in the Lord."

l.1. $\text{CYN}\overline{\Theta}\omega$, a form associated usually with Boh. texts, but found also in these letters; e.g., $N^{\circ}\text{XII}, \text{XV}$.

l.2. $\text{PN}\overline{\text{I}}\overline{\text{K}}$. v. ad $N^{\circ}\text{XII}^5$.

$\text{T}\overline{\Delta}\text{OY}\Delta$, "send", frequently in Fayyum texts; (v. Stern, A.Z.'85, 29.) Also R. II, 60, V, 37; Berl., P. 5558, ib., 5567 and $N^{\circ}\text{XVI}$.

l.3. PEI- and NEI- (below) are perhaps for the Art., PI- , NI- , denoting persons or things of which the writer expects his correspondent already to have knowledge. (v. Stern, §. 228 and cf. $N^{\circ}\text{XVIII}$, $\text{PIC}\overline{\Delta}\Delta$, also $N^{\circ}\text{XXII}$, Rec., Ver..) This is the more probable from the use of NTE , l.7 (v. Stern, §. 294.)

$\text{CAN}\omega\chi\omega\text{T}$. A new combination, but presumably connected with the verb $\omega\chi\omega\text{T}$. If our form (for $\omega\chi\omega\text{T}$) be correct, we should expect an intransitive sense (as in Stern's "Class VII.") Yet in Peyron's two instances, $\omega\chi\omega\text{T}$ can not be a Qualitative. The radical meaning appears to be "to work upon a hard material, metal or stone."

l.4. $\text{E}\phi\text{ETE}$; the name of the place where or of the object upon which Johannes is to be employed. It seems to have the directive ϵ -prefixed.

$\text{TEB?}\Delta\rho$. The missing letter may be μ . A space between ρ and ϵ may indicate that the words divide there.

KONCABTI . For KON- , v. ad $N^{\circ}\text{XVI}^4$. But it should be noted that here both KON- and KAN- occur together.

l.5. $\text{TEYNOOY}\epsilon$. Whether this and also l.7, $\text{TEYNAY}\epsilon\text{I}$ (cf. Lemm, Apostelacten, 560, $\text{TEYNAY}\overline{\text{I}}$), can, in the same text, = Sah. $\text{TBNOOY}\epsilon$, seems questionable.

$\text{N}\cdot\text{T}\overline{\text{H}}?$ for $\overline{\text{N}}\text{T}\overline{\text{H}}\text{N}$; and, l.6, NTEK for $\overline{\text{N}}\text{T}\overline{\text{H}}\text{K}$. Cf. Berl., P. 5558, $\text{NEI}\omega\text{MI NTEK}$.

l.6. $\text{CA}\chi\Delta$. Cf. R. V, 52, (M.E.) $\text{PKANCA}\chi\Delta$, and perhaps L.D. VI, 103, 36, $\text{PC}\chi\text{XO}$, which are likewise titles or nomina agentis.

$\text{EK}\omega\text{T}$, "builder," with attributive N- . Cf. Méms. de la Miss. I, 384, where, among the officials of a monastery, $\text{EK}\omega\text{T}$ occurs (between $\text{K}\omega\text{-MAPE}$ and Archimandrite). v. also A.Z.'68, 66; '75, 59, and '78, 25.

$\text{KAN}\Delta\text{ZI}$. For KAN- , v. ad $N^{\circ}\text{XVI}^4$. ΔZI is probably that word which stands for Boh. ΔZO , ΔULY , in Isaiah XXXIV, 13 (Méms. de l'Inst. égypt. II, ii.) Perhaps A.Z.'84, 146, Sah. ΔZOY is plur. of this (for ΔZOY .)

Verro: $\text{ENK}\omega = \epsilon\text{N KYP}\overline{\text{I}}\omega$, as in Greek N.T. MSS. (e.g., Cod. Sinait., Philipp. I, 14; Col. IV, 7.) It recurs in the addresses of $N^{\circ}\text{XXIV}$ and XXVII , in each case after the writer's name.

The text has a Sah. basis and comparatively few M.E. forms.

XVIII. Papyrus. (v. pl. 4.)

5¼ × 6½ in.

This sheet has been cut from a larger, traces of whose artificially erased text are discernable upon the Verso. The letters H, M are of very ambiguous forms which impede certainty of reading.

sic + ΜΕΝΕΣΑ ΝΤΑΙΣΖΑΙ ΠΙΣΖΑΙ ΝΑΚ ΑΠ
 ΝΟΥ ΤΙΤΑΑΤΗ ΑΝΒΑΛ ΠΑΛΚΕΗΩ
 ΕΒΑΛ ΝΕΒΙ ΝΑΚ ΖΑ ΟΥΛΟΥΚ ΜΕ
 ΟΥΚΡΑΜΜΑ ΛΟΙΠ ΟΥΔΑΤΟΥ ΝΑΝ
 5. ΖΙΧΟ ΚΕΣΑΠ ΑΝ ΔΥΩ ΟΥΔΑΤΕ ΤΚΕ
 Δ ΗΤΕΡΖΑΜ ΜΠΙΖΑΟΥ ΝΑΝ ΑΝ
 ΜΑΝΜ Α ΠΑΛΚΗΗΩ ΕΙ ΝΑΚ
 ΜΕ·Ξ ΒΑΛΚ +

"After I had written that (=the) letter to thee, God helped us. We dismissed the —?, that he might go to thee concerning (or, in return for) a solidus and a gram. For the rest, send them to us once more also, and send us the four drachmas today too —? The —? is gone to thee, with six (? drachmas) —? thee."

One of the few letters free from the usual formula. We may conclude that the correspondents were in specially intimate relations. The writers(? or writer) were the superiors or equals of the recipient. As it has no address (like e.g. R. V, 54 or Nº XXVI), it was either destined for someone near at hand or was entrusted to a confidential bearer.

l. 1. ΠΙΣΖΑΙ. v. ad Nº XVII³.

l. 2. ΝΟΥΤ. The τ has the form λ.

ΠΑΛΚΕΗΩ. The 6th letter could be Η. v. ad Nº XXIII¹².

ΛΟΥΚΤ. v. ad Nº XV⁹.

l. 4. ΚΡΑΜΜΑ = γράμμα. Now, I think, in Coptic texts, at least as a coin.

Its value seems to be ¼ dinar or ζολοκοτσί; v. Du Fresne and Stephanus, s.v., and Hultsch, Metrol.², 134. Its use here may be compared with that of ορριδ; v. Ä.Z.³ 84, 150.

ΟΥΔΑΤΟΥ. The Suffix was altered from -ΕΣ.

l. 5. ΖΙΧΟ lacks a Suffix, as R. V, 49, ΖΙΧΩ, Berl., P. 3267, ΖΙΧΩ ΤΚΟΥ¹¹, and Nº XXIII¹⁹.

l. 6. ΤΕΡΖΑΜ; always femin.; v. Ä.Z.⁷⁰, 134, R. V, 29, 53.

l. 7, 8. The reading is doubtful.

The Dialect is M.E., with the exception of the forms σζαι, ναν, νακ.

XIX. Papyrus.

$3\frac{7}{8} \times 4\frac{1}{2}$ in.

Cut from a larger sheet of very thin, light brown material, bearing on the back, the remains of an Arabic text.* The character is regular and clear, but blotted and eaten away in several places.

Recto:

ⲡ ϢϢⲛ ⲧⲓⲣⲏⲏⲏ ⲛⲉⲕ ⲙⲏ
 ⲛⲉϣⲁ ⲛⲉⲓ ϣⲉⲓ ⲡⲉⲧⲓ ⲁⲓⲧⲁ
 ⲟϣⲁⲃ ⲛⲃϣⲉⲧ ⲛⲉⲏⲣⲡ ⲉϣⲟϣⲛ
 ⲡⲉ ⲧⲁϣⲣⲉ ⲧⲏⲉⲣ̅. .ϣⲏ ⲧⲏ
 5. ⲧⲉϣ̅ ⲉⲧⲟϣϣⲟϣ ⲁϣⲁ ⲙⲁⲕ̅
 ϣⲉ ⲧⲟϣϣⲟϣⲏ ⲁⲙⲟϣ ⲛⲉⲓ
 ⲙⲉⲛⲉⲃ ϣⲉ ⲡⲟϣⲱⲱ ⲉⲡⲏⲃ̅
 ⲟϣⲁⲓ ⲙ̅ⲙ ⲡⲟϣ̅ +
ⲡ ⲡⲉⲧⲣⲟϣ ⲁⲡ

Verso:

One of the least intelligible M.S.S. in the collection.

Recto: l. 1. For variants, v. ad N^o XII¹⁰.

l. l. 2, 3. "See, (here is) he whom(?) I have sent that he may deposit(?) the wine." ⲡⲉⲧⲓ ⲁⲓ; neither this (for ⲡⲉⲛⲧⲁⲓ- or ⲡⲉⲧ-), nor ⲡⲉⲧⲓ, for ⲡⲉⲁⲓ[ⲁⲕⲱⲛ], are satisfactory. ⲣⲁⲧ ⲉϣⲟϣⲏ, in bottle Peyron's e.g.g., = "to throw something at someone"; while if ϣⲉⲧ be the Stat. cons. of ϣⲱⲧⲉ, I cannot explain ⲉϣⲟϣⲏ.

l. l. 4, 5. ⲡⲉ? explicative. The missing letters might be read ϣⲟ or ϣⲟ. Adopting the former of these and supposing the second ⲛⲧ to be superfluous, I would translate; "(As to) my provisions, we are selling them(?) at Louhou." There is a town, in Mid. Egypt, ⲧⲟϣϣⲟ, ⲧⲟϣϣⲱ; v. Quatrem., Méms. I, 367.

ϣⲉ, for ϣⲉⲁⲓ, R. II, 48; V, 52.

l. l. 5, 6. ⲙⲁⲕⲣⲉ(ⲉ)ⲧⲟϣⲟϣ, "If thou dost not write to T." But what of the following ⲛ? Or, ⲙⲁⲕⲣⲉⲧⲟϣ(ⲉ)ϣⲟϣⲏ, as in l. 3, but with an erroneous ϣ.

l. l. 6, 7. "Come to me with him", i.e., with the person mentioned in l. 2.

ⲙⲉⲛⲉⲃ for (ⲛⲉⲙⲏⲃ=) ⲛⲙⲙⲁϣ. Cf. R. V, 34, ⲙⲉⲛⲏⲓ, N^{os} XX", XXII, Rec.⁹, Ver.^{1, 5, 9}.

Verso: I take Petros to be the recipient. Or is he the bearer? (v. l. 2.) All names being avoided in the letter, we may suppose the writer to have purposely omitted here his own.

ⲁ, for ⲁⲓⲁⲕⲱⲛ, R. V, 33.

The Dialect is M.E.

* Prof.^r Karabacek dates this in the 9th cent. and notes the name زكري = زكريا, and the title الشماس, Deacon.

-ing merely formula, was perhaps to serve as a preamble to the list which follows it.

† CYN † WINE ΛΥΩ † ΑΣΠΙΖ[Ε ΕΠΟΥΧΑΙ]
 ΝΤΕΤΝ ΜΕΤΜΑΙΝΟΥΤΕ ΕΤΤΑΙΗ[Υ ΕΡΕ ΠΩΣ]
 ΣΜΟΥ ΕΡΟΤΝ ΘΝ ΣΜΟΥ ΝΙΜ ΜΠΝ[ΕΥΜΑ]
 † Κ.ΟΝ ΕΥΕΘΑΡΕΣ ΕΡΟΤΝ ΕΒΟ[Λ ΘΑ ΠΕΘΟΥ]
 5. ΝΙΜ ΕΥΕΣΜΟΥ ΕΠΕΤΝΧΙ ΜΝ ΠΕ[ΤΝ† ΕΥΕ]
 ΘΑΡΕΣ (blotted) ΝΝΙΩΤ ΝΑΙ ΕΥΕ?
 ΝΑΤΝ ΝΑΘΡΑ ΝΕΕΚΞΟΥΣΙ ΕΤΘΙΧ?

The list (N^o XLVII) follows here without any interval.

"I greet and embrace &c. The Lord shall bless you with all spiritual blessings and shall keep you from all ill, and shall bless you in receiving (= your receiving) and in giving(?). He shall keep these Fathers for me(?), he shall —? before the powers that be over (us? you?)
 l.l. 2-4. ΕΡΕ ΠΩΣ ΣΜΟΥ. The same formula in the Bishop's letter, A.Z. 92, 39, and a similar one R. V, 27.

ΠΝΕΥΜΑ†Κ.ΟΝ. The gap contained, it seems, Ε, probably from confusion with ΔΙΚΔΙΟΝ.

l. 6. The blotted space contained, I think, nothing.

ΝΑΙ. May be merely the Demonstrative; v. Stern, §. 244.

l. 7. Begins either with the Dat. 2 pl., for(? NOTEN =) ΝΩΤΕΝ, or with the Suff. 2 pl. of a causative, with final -α for -ο.

ΝΑΘΡΑΝ, "before, with us" is less probable than (ΝΑΘΡΑΝ =) ΝΑΘΡ̄Ν (Ν)Ε.
 What is still visible after α is either Μ or Ν.

The Dialect is Sah., ΜΕΤ = Μ̄ΝΤ being the only M.E. form.

XXII. Papyrus.

9 ³/₄ × 5 ⁷/₈ in.

This letter is in a very mutilated condition. l.l. 1-16 are connected merely by a band of fil'ie. ¹/₄ in. wide, with the lower part of the sheet, upon which illegible remnants of some 8 lines can be discerned. It is on the Verso of this lower portion — which was originally longer, — that the latter lines of the text are written, i.e. in the reverse direction to those upon the Recto; while the address is again in the same direction as l.l. 1-16. The space between the text on the Verso and the Address was occupied (vertically) by Arabic accounts. The material is thin; the colour, a light brown-yellow; the character, that of R. V, 51.

Recto:

- ϣ ϣ Μ Π Λ Η Μ Π Η Ο Υ Τ Τ Ε Ν Ω Ι Ν Ι Α Υ Ω Τ Ε Ν Α Σ
 Π Α Ζ Ε Ν Π Ο Υ Χ Ε Ι Τ Ε Κ Μ Ε Τ Σ Α Ν Ε Τ Ν Α Ν Ο Υ Σ
 Α Υ Ω Τ Ι Ω Ι Ν Ι ^{sic} Α Π Α Ι Ω Τ Π Α Π Α Φ Ι Λ Θ Κ Α Λ Ω Σ
 Α Υ Ω Θ Η Π Ω Ι Ν Ι Ν Π Α Π Α Π Ι Μ Η Ν Ζ Α Λ Α Ι Κ Α Λ Θ Σ ^{sic}
 5. Α Υ Ω Θ Η Π Ω Ι Ν Ι Π Α Ι Δ Ι Σ Γ Ε Ω Ρ Π Α Τ Α Ν Ω Ε Ε Ι
 Ζ Α Λ Α Ι Α Υ Ω Λ Ε Ι Ε Ω Α Ρ Ε Π Θ Ε Ι Κ Η Τ Μ Α Ζ
 Σ Ν Ο Υ Τ Ι Κ Υ Ρ Ι Α Κ Η Η Τ Ε Ι Ζ Μ Η ? ?
 Ν Τ Η Ι Ε Υ Α Π Ο Κ Ρ Ι Σ Ι Σ Α Ι Τ Α Ζ Α . . . Θ . Ν Π Π Σ Α Β Α Τ Ο Ν
 Α Ι Χ Ι Τ Ι Ω Α Ζ Ι Τ Ε Ν Λ Ε Β Λ Α Ι Σ Τ Η Ο Υ Ν Α Ι Μ Ε Ν Η Ι Ε
 10. Ε Π Τ Ο Π Ο Σ Α Ι Ω Ι Ν Ι Ν Σ Ω Κ Τ Α Ι Σ Ε Ι Ε Τ Β Η Κ
 Χ Ε Ω Α Ι Θ Η Π Ε Κ Ω Ι Ν Ι Λ Ο Ι Π Ο Ν Α Π Ε Ι Ζ Λ Α Σ Α Ζ
 Β Α Υ Ν Ι Χ Ν Ο Υ Ι Χ Ε Α Κ Π Ο Τ Ε Π Α Β Υ Λ Ω Ν Λ Ο Ι Π Ο Ν
 Α Ι Ω Θ Ω . . . Α Ι Π Ο Τ Ζ Α Θ Η Φ Λ Α Π Α Φ Ι Λ Θ ^{sic}
 Α Ι Θ Η Π Ε Β Ω Ι Ν Ι Λ Ο Ι Π Ο Ν Α Β Χ Ν Ο Υ Ι Χ Ε Α Κ Ε Ι Ε Ν Ε Ι
 15. Μ Ε Π Α . . . Υ Ν ?
 Π Α Σ ?

Verso:

- ? Ε Λ Τ Ω Β Ι Τ Η Λ Ε Β Ε Υ Τ Ι Τ Ο Ν Μ Ε Ν Η Ι Χ Ε
 Α Υ Ε Ω Β Ι Τ Ν . . . Π Ε Ι Ε Π Ι Σ Κ Ο Π Ο Σ Α Β Π Ι Θ Ι
 Ν Π Α Ν Ε Ω Α Ν Τ Ε Ν Ε Ω Η Ν Ι Ω Β Χ Ε Α Ν Ε Ο Υ Ε Ω
 Ω Α Λ Η Ε Ν Ε Σ Κ Η Ο Υ Ε Ι Τ Ε Κ Λ Ι Σ Α Α Β Τ Ι Τ Ο Ν
 5. Μ Ε Ν Η Β Π Ε Β Κ Ε Ε Β Λ Ο Ι Π Ο Ν Π Α Σ Α Ν Α Ι
 Ζ Ω Χ Λ Α Κ Ω Ο Π Ι Ν Ε Κ Ω Λ Η Λ Ζ Ι Χ Ω Ι Ζ Ε Τ Ε Ι
 Ζ Α Γ Ι Α Μ Π Α Ρ Θ Ε Ν Ο Σ Τ Ε Σ Β Α Μ Ε Τ Ο Υ Ε Β Ω Ο Π
 Μ Ε Ν Η Ν Α Υ Ω Σ Τ Ι Τ Α Α Τ Σ Μ Ε Ν Η Ν Β Λ Ε Ω

Address:

ϣ ϣ Ν Τ Ε Ε Ι Τ Σ Π Η Μ Η Ε Λ Τ Σ Α Ν Κ Υ Ρ Σ Α Μ Ο Υ Η Λ Π Α Π Α Ω Ε Η
 Ε Τ . Τ . Π Ε Β Σ Α Ν

Recto:

ll. 1-6. "In God's Name! I greet &c. thy good Brotherhood, and I greet
 my Father, Apa Philotheos fairly; and enquire thou for Apa
 Poimen and for the deacon Georgios, of Tansheei, fairly, on
 my behalf."

Α Π Α Ι Ω Τ . α for ε is, in M.E., very unusual. v. ad N^o XXIII¹³.

Θ Η Π Ω Ι Ν Ι . v. ad N^o XVI".

Τ Α Ν Ω Ε Ε Ι, mentioned in N^o XLV, Rec.²⁹, and Append., P. Bodd., Rec.^{10, 25}. Dr H.
 Petrie suggests ("Medum", p. 50,) that it is identical with luid, of
 which name the Arabic "Recenciment" gives 5 examples in the
 district of Benisuef.

ll. 6, 7. "And I went to Sharé —? the second Sunday in Lent."

Ω Α Ρ Ε . This is perhaps but part of the name; cf. R. II, 66, Ω Α Ρ Ε Π Α Ν Β Ο Λ Τ Ι .

I am not sure that N^o XLV, Ver.^{2,23}, $\omega\alpha\rho\epsilon$ is a place-name; (v. ad N^o XVI⁴.) Cf. N^o XLV, Ver.⁷ and Append., P. Bodl., Rec.³³, $\omega\alpha\rho$?

ΝΤΕΙΩΜΗ is certain. ΝΤΕΠΩΜΗ or ΜΠΩΜΗ would be expected.

l. 9. Probably $\sigma\iota\tau\epsilon\lambda\epsilon\beta\lambda\alpha\iota\varsigma$. The word = Sah. $\rho\epsilon\sigma\rho\omega\epsilon\iota\varsigma$ (Peyr.), and is found N^o XXVI, $\lambda\epsilon\beta\lambda\alpha\epsilon\iota\varsigma$, and N^o XLV, Ver.¹⁵ $\rho\epsilon\sigma\lambda\alpha\epsilon\iota\varsigma$.

l. 9, 10. Perhaps; "Take compassion on me and come to the Monastery" (τοπος), for Sah. $\dagger\sigma\upsilon\eta\lambda\bar{n}\mu\mu\alpha\iota$ (v. ad N^o XII¹⁶, XIX⁷). Yet I know no other instance of $\dagger\eta\lambda$. The final ϵ could also be read $\epsilon\iota$.

l. 10, 11. "I have sought for thee, having written ($\epsilon\epsilon\iota = \epsilon\sigma\sigma\alpha\iota$, R. V, 38.) of thee that I intended to (or, that it is my habit to) enquire for thee."

l. 11-14. "For the rest, the old men, the sackcloth-weaver, told me that thou wast gone to Babylon. Moreover, I have —? and went to the —? Apa Philotheos and enquired after him. And he farther told me that thou wast gone to the (pl.) —?"

$\sigma\lambda\alpha$. I can but compare this with $\sigma\epsilon\lambda\lambda\alpha$ (Peyr.)

$\sigma\alpha\sigma\beta\alpha\upsilon\eta\iota$ probably = Zoege, 506, $\sigma\alpha\sigma\tau\beta\omega\sigma\upsilon\eta\epsilon$, the τ being lost before (palatalised) σ . $\delta\omega\sigma\upsilon\eta\epsilon$, $\delta\acute{\alpha}\kappa\kappa\omega\varsigma$, was dark-coloured hair-cloth; v. Sirach, XXV, 19, $\kappa\alpha\kappa\epsilon\bar{n}\theta\epsilon\bar{n}\sigma\upsilon\delta\omega\sigma\upsilon\eta\epsilon$, A.Z. 76, 117, $\kappa\mu\omega\mu\bar{n}\theta\epsilon\bar{n}\sigma\upsilon\delta\omega\sigma\upsilon\eta\epsilon$, $\delta\alpha\kappa\kappa\omega\sigma\tau\omega\lambda\omega\iota$ in Arsinoe, selling $\delta\chi\omega\epsilon\iota\alpha$ $\tau\pi\epsilon\chi\iota\alpha$, occur in Wien. Stud. '86, 114. The form $\delta\alpha\upsilon\eta\iota$, Méms. de l'Inst. égypt. II, ii, and Berl. P. 5567; $\delta\alpha\upsilon\eta\epsilon$, in N^o XLVII.

$\sigma\eta\sigma\upsilon\iota$. I do not know whether, in the Djémé texts, this could be rendered "tell, inform" (Revill., A. et C. $\bar{n}\alpha$, $\xi\theta$.) Here "ask" seems improbable.

$\pi\epsilon\iota$; v. ad N^o XVII³.

Verso:

l. 1, 2. "—? all the —? contending with me that they were able to take us —? (to) the Bishop."

l. 2-5. I cannot divide the words here with certainty.

$\pi\epsilon\beta\kappa\epsilon\epsilon\beta$? for Sah. $\bar{\mu}\pi\epsilon\sigma\kappa\alpha\lambda\alpha\sigma$ (cf. N^o XXVI, $\pi\epsilon\lambda\kappa\alpha\tau\epsilon\chi\iota = \bar{\mu}\pi\epsilon\rho$.) The form $\kappa\epsilon\epsilon$ -, R. V, 47.

l. 5-8. "Furthermore, my brother, I beseech thee (?) let thy prayers be for me with the vaintly Virgin, (that) her holy power be with us."

$\sigma\omega\chi$ is, I suppose, the simpler form of $\sigma\omega\chi\bar{\sigma}$ "constrain"; its object following with ϵ -, like $\dagger\sigma\omega$, $\kappa\omega\rho\omega$. The present tense seems obvious.

$\tau\epsilon\sigma\beta\alpha\mu$ for (N)TE $\tau\epsilon\sigma$ -; or simply without prefix, $\tau\epsilon\sigma\beta\alpha\mu$ $\omega\sigma\omega\pi$.

Address: The writer, Samuel; the recipient, Shenoute. Note that the letter was commenced with the 1 pers. pl. v. ad N^o XXVII.

The Dialect is purely M.E.

XXIII. Papyrus.

9 $\frac{7}{8}$ x 9 in.

This fragt., and N^o XXIV, are remnants of the most extensive letters in the collection. The papyrus is strong and somewhat coarse-grained, but well prepared. The colour is light brown. From its character, which is large and without ligatures (cf. *Hyp.*, *Alb.*, XII, 3,) I should assign it to the latter years of the 10th cent. About $\frac{1}{4}$ of all the lines is lost (v. ad l. 1, 2) and l. 16-18 are much blurred.

Recto: ϣϣ[Ⓢ]Ν[Ⓢ] ΤΙΩΙΝΕΛΥΩ ΤΙΑΣΠΑΖΕ ΜΑΛΛΩΝ ΔΕ ΤΙΠΡΟΚΥΝΕ ΜΖΥΠΠ Ν
[Ε]Τ[Ⓢ] ΜΠΝΙΚ[Ⓢ] ΛΥΩ ΕΤΧΗΚ ΕΒΑΛ ΖΝ ΝΑΡΕΤΗ[Ⓢ] ΤΗΡ[Ⓢ] ΜΠΝΑ ΕΤΟΥΛΑΒ
ΕΖΟΥΝ ΝΝΑΟΣ ΝΙΩ ΤΗΡΟΥ ΕΤΝΕΜΑΚ ΝΖΟΥΑΤΕ ΠΑΟΣ ΝΙΩ
ΙΚΙΠΡΙΑΝ ΜΝ ΝΕΥΣΝΗΥ ΤΗΡΟΥ ΜΝ ΟΥΑΝ ΝΙΜ ΕΤΝΕΜ
5. ΙΗΘ ΠΕΧΘ[Ⓢ] ΕΠΙΤΑ ΔΕ ΤΤΑΜ ΜΠΑΟΣ ΝΙΩ ΧΕ ΛΙΟΖΑΙ ΠΙΣΝΑ[Ⓢ][Υ]
ΕΝΝΑΖΜ ΕΠΕΘΟΥ ΖΙΤΗ ΤΒΩΙΘΙΑ ΝΕΚΩΛΗΛ ΕΤΟΥΛΑΒ[Ⓢ]
ΝΙΩ ΧΕ ΛΙΟΥΛΑΤΕ Ε ΕΤΠΩΛΙΣ ΜΝ ΠΑΙ ΚΕΛΕΣ ΚΑΤΑ ΘΗ
ΠΙΣΙΣ ΖΑΘΗ ΠΑΘ ΠΕΤΡ ΜΝ ΠΑΘ ΚΟΣΜ[Α] ΧΕ ΩΩΠΕ ΖΜ
ΛΗΠΩ ΕΖΗΤ ΤΟΥΚΕΕΥ ΖΑ ΘΗΥΠΑΝ ΤΕ ΠΝΟΥ ΟΥΑΡΠΟΥ
10. ΠΩΤ ΕΠΕΠΙΣΙΣ ΤΕ ΔΕΛΕΜΗ ΠΩΤ ΖΑΘΗ ΜΟΥΣΗ ΝΖΤΑΜ
ΛΟΥΩ Τ ΜΕ ΤΕΛΕΜΗ ΕΠΙΣΙΣ ΑΒΒΙ ΠΑΘ ΚΟΣΜΑ ΛΗ
Α ΠΙΑΛΚΕΝΩ ΠΑΙ ΕΙ ΚΑΝ ΚΕΟΥΕ ΑΒΙ ΛΝΑΚ ΕΤΩΤΩΡΙ ΝΑ
ΖΕΙ ΠΑΝΕΠΡΩΜΕ ΖΜΑΑΣ ΕΝΤΕΥ Α ΠΑΣΑΝ ΚΟΣΜΑ ΤΙ ΝΕΝ
ΕΡΑΥ ΛΥΩ ΠΑΘ ΝΙΩ ΚΑΤΑ ΝΕΩΙΝΕ ΝΤΑΥΠΩΖ ΕΡΑΝ ΖΕΙ Τ
15. ΕΖΟΥΝ ΜΠΟΥΚΕ ΟΥΑΛΛΑΜΗΡ ΖΕ ΠΜΑΡΗΣ ΝΚΗΜΕ ΟΥΑΛΛΑ Ζ
ΜΕ ΝΕΥΚΑ ΜΝΕΥΧΩ ΜΑΣ ΧΕ Α ΠΡΩΜΕ ΖΩΝ ΕΖΟΥΝ ΛΥΩ ΠΡΟ
ΠΕ ΑΣΣΩΩΡ ΝΕΡΕΜΠΟΥΣΙΡΕ ΜΠΤΑΥ ΕΥΝΗΥ ΝΑΝ ΛΥΤΑΜ
ΤΑΜΑ ΝΕΥ ΠΕΤΗΑ[Ⓢ] ΧΙ ΠΝΟΥ[Ⓢ] Ν[Ⓢ] ΛΟΣ ΜΠΑΡ[Ⓢ] ΝΤΑΚ ΠΕΚΖΗΤ
ΧΙΜΟΙΕΙΤ ΝΑΚ ΝΥΣΚΕΠΑΖΕ ΜΑΚ ΝΜΑΚ ΝΥΤΑΚ ΖΙΧΩ
20. ΕΛΑΟΥ ΜΠΕΘΟΥ ΕΚΟΥΑΧ ΝΩΜΑ ΠΨΥ ΠΝΑ ΝΑΙ ΛΙΟΖΗΤΟ[Υ]

(space) ΝΕΚΕΥ[Ⓢ] ΕΤΟΥΛΑΒ +

Verso: ϣϣ[Ⓢ]ΕΕ[Ⓢ] (space) ΚΥΡ[Ⓢ] ΑΒΒΙ ΕΛΡ S ΦΘΣΗΣ ΜΕ ΝΙΚ[Ⓢ] ϣΕΛΛ[Ⓢ]ΥC

For the cross above l. 1, v. N^o XIII.

l. 1, 2. Might be completed thus; 1, [ΝΟΥΕΡΗΤΕ ΜΠΑΟΣ ΝΙΩ], 2, [ΛΥΩ ΤΙΩΙΝΕ ΕΠΣΟΥΑΖ]

ΜΖΥΠΠ for ΜΠΖΥΠΟΠΟΔΙΟΝ (ὕποπόδιον). The preceding Preposition varies;

R. V, 27, 29, ΕΧΝ; *Berl.*, P. 3260, Μ (= *Göttingen*, *Cod. M. S. Or.*, 25^s, Ν; *R.* V, 36, Ε.)

Cf. the formula in N^o XXV.

ΕΤ[Ⓢ] and ΠΝΙΚ, v. ad N^o XII^s.

ΕΤΧΗΚ ΕΒΑΛ. This epithet *Ä.Z.* '85, 73.

ΑΡΕΤΗ. Cf. *R.* V, 25, ΚΑΤΑ ΝΕΑΡΕΤΗΟΥ ΤΗΡΟΥ ΜΠΝΟΥΤ ΜΕ ΝΕΛΟΜΙ.

ΜΠΝΑ = ΜΠΠΝΑ.

l. 3. ΙΩ. This τ has the form κ throughout.

ΝΘΟΥΔΤΕ. v. ad N^o XII⁵ and XX⁵. "The Congregation of all my Lords Fathers that are with thee, the foremost (of them, namely,) my Lord Father [N.N.]."

l. 5. ΕΠΙΤΑ ΔΕ ΤΑΜ. This formula in N^o XXVII.

l. 6. [Τ]ΕΝΝΑΘΜ, intransitive, as R. V, 29, 46, 47.

ΝΕΚΩΛΗΛ = ΝΝΕΚ.

l. 7. ΟΥΔΑΤΕ. v. ad N^o XII¹² and here, l. 11, ΟΥΩ†.

•Ε, "5 solidi(?)" Dots precede the sums thus throughout App., P. Bodd., also A.Z. '85, 41 (N^o X), *ib.*, 38 (= Berl., P. 3227,) and N^o XVIII³, XXIV^{29,32}, XXXVI.

ΠΩΛΙΣ, as R. II, 58, 62; V, 47, 48, A.Z. '85, 33, 34; N^o XXIV³. Probably Arsinoe, though it might be the metropolis of another Nome (v. Wilcken, *Observatio-nes*.)

ΚΕΛΕΣΤ ? = Celestius (Pape, 643.).

l. 8. ΘΑΘΗ[N]. v. l. 10 and N^o XII¹⁶, R. V, 51.

Θ, also A.Z. '78, 25; here = ΘΑΝ, not ΘΟΝ; v. ad l. 13. Cf. likewise l. 5, ΤΑΜ and l. 18, ΤΑΜΛ.

Χ[Ε] ΕΩΩΠΕ ΠΡΩΜΕ ΘΜ[ΑΛΣ?], or, ΧΕ ΠΡΩΜΕ ΩΩΠΕ ΘΜ. Χ for ΧΕ is frequent; e.g. R. V, 29, 42, 44; Berl., P. 3251, 5553.

l. 9. ΕΘΗΤ, "(he went) down" (= northwards; v. Stern, §. 516), rather than "before them", ΕΘΗΤ[Τ]ΟΥ; for an Imperative, ΚΕΕΥ, seems, in this narrative, improbable.

ΚΕΕΥ, = Sah. ΚΑΛΥ, is found R. V, 47. For ΤΟΥ (= ἡΤΟΥ-), v. ad N^o XII²¹.

ΘΗΥΠΑΝΤ. Cf. Pape, 495, Θεόφαντος, and *ib.*, 502, ff., initial Θευ- for Θεο-.

l. l. 10, 11. ΔΕΛΕΜΗ, ΤΕΛΕΜΗ; probably the same. Cf. the name *دلمه* = Δελμη, R. V, 62.

ΜΟΥΣΗ ? = *موسى*.

ΕΠΙΣΚ ? for ΕΠΕΠΙΣΚΟ[ΠΟΣ].

ΔΒΒΙ ? The Bishop's name. It recurs in the address, apparently as the name of the recipient, thus making the explanation, ΔΒΒΙ = ΔϩϩΙ unlikely.

l. 12. ΠΙΑΛΚΕΝΩ. Cf. N^o XVIII, ΠΑΛΚΕΝΩ, ΠΑΛΚΗΝΩ; XXVI, ΠΑΛΚΕΕΩ; XLV, (ΝΕ-ΡΩΜΕ) ΠΑΛΚΕΕΙΩ. If these are forms of but one Arab. word (with doubled Article,) I suppose them to transcribe الجيش, (yet κ per-
sistently for τ is strange,) and to mean rather "Military official" than "Soldier", collecting the imposed contributions, (v. N^o XLV,) illustrated by Arabic M.S.S. from Mid. Egypt (v. "Führer"-Rainer, 1. Th., N^os 583, 504, 504a, 507, 508, 510, 544. N^o 634 shows an Arab garrison in Arsinoe.) No Coptic word for "Soldier" in these texts. The Djémé papyri show ΡΜΠΜΙΛΗΣ (Brit. m^{ss} N^o XL*), the Memphitic

* Sic, twice; not ΠΜΙΝΗΣ as Goodwin, A.Z. '69, 74. Still, it might be a place-name; cf. Revill., A. et C., ΠΣ, ΠΤΟΟΥ ΜΠΜΙΛΕ (so Ciasca.)

Passports, ΜΑΤΟΙ, (*Revill., A. et C., p. 2.*)

ΕΙ ΚΑΝ ΚΕΟΥΕ ΔΒΙ, for Sah. Η ΚΑΝ (κάν) ΚΕΟΥΑ ΔΥΕΙ (v. *Ä.Z.* '84, 150.) "Even though another have gone, I (it is that) will go surety for(? him ΜΑΥ).

ωτωρι; also in the Memph. Passports; v. *Ä.Z.* '85, 148, 150.

l. 73. ΖΕΙ, v. ad N° XII¹².

CANEPPOME. Perhaps ΕΠ- for a Sah. *ΔΠ- (from ωπ; v. *Stern*, §. 173.)

For the census in the Arabic period v. "Führer"-Rainer, 1. Th., N° 539. If CAN were Vocative, the Art. possess. would be required.

ΕΝΤΕΥ ends the sentence; or, ΔΠΔCAN Κ', for ΕΠΔCAN Κ'.

l. 14. ΚΑΤΑ Ή., "According to the news that have reached us, to, —"

l. 15. ΜΠΟΥΚΕ, "They have not left —? in the South of Egypt." Krall's ΙΣΗΜΕ = Fostat (*R.* 11, 50,) is here, at least, impossible.

l. 17. ΔCCΩΩP seems to be Arabic; ? جلال.

ΠΟΥCΙΡΕ ΜΠΤΑΥ. A Busiris ζμ πτω μω μΟΥΝ is mentioned *R.* 11, 64.

ΤΑΥ, like ΠΟΛΙC, would have a special meaning for our correspondents, which they had no need farther to define.

l. 19. [The Lord] lead thee and shield thee, and set thee in [a place of rest, apart from] all evil."

ΣΙΜΟΙΕΙΤ ΝΑΚ, according to Boh. usage; v. *Stern*, §. 565. The phrase is found *Berl.*, P. 3285; *R.* 11, 58; V, 45, 46.

CΚΕΠΔZE; v. *R.* 11, 57; *Berl.*, P. 5559, both with ΜΜΟΚ. Possibly ΝΜΔΚ = ΝΜΔΥ, but probably it is an error.

ΖΙΧΩ; v. ad N° XVIII.

l. 20. ΕΚΟΥΔΧ Ή.; v. ad N° XI¹⁷.

The line might be continued; [††ζο ΔΡΙΠΑΜΕΕΥΕ ΘΝ].

l. 21. ΕΥΧ = εὐχή. The Greek word (instead of ωληλ,) is unusual.

Verso: I can make very little of the Address. The recipient's name is apparently ΔΒΒΙ (v. ad l. 11,) and 2 titles, joined by S, follow it. After the Chryomon one looks for the name of the writer.

M.E. forms are in the majority, though the text has Sah. ωΙΝΕ, CΘΔΙ, CΠΗΥ, ΟΥΔΔΒ, ΝΙΜ, Ή., Boh. ΟΥΔΡΠ- (ΟΥΟΡΠ-), ωτωρι and, l. 19, ΝΑΚ; nor is λ substituted for ρ.

XXIV Papyrus (v. N° XII.)

This was the original letter upon the sheet. (v. ad N° XII²⁶⁻²⁸), and far

17 x 5 $\frac{3}{8}$ in.

the longest in the collection. About one half of the papyrus has disappeared (v. ad l.1). The character much resembles that of N^o XIV (pl.3), although twice as large. The text runs in the reverse direction with that of N^o XII. A colon frequently, a double-colon rarely, divides the words.

† CYN TIWINI ETEKMETMAINO[Υ]
 ΕΒΑΛΖΙΤΕΝ ΠΝΟΥ ΜΝΗΝΣΑ ΝΑ[Ι]
 ΤΑΝΙ ΕΤΠΩΛΙC ρΙΩΩC : αρα
 ΜΕΝΩΡΑΩ ρΙΧΩΚ· ΕΛΤΑΓΑΠ[Η]
 5. ΝCΕΜΕΩΝ· ΑΡΑΠΩ : ΕΥΠΑ
 ΑΡΑ ΝΠΕΡΤΙΟΥΗΤΕC ΝΑΙ Ν
 ΛΑΥ ΝCΑΙΗ ΚΑΤΑΛΑΚ ΑΡΑ ΤΙ
 ΕΛΤΜΕΤCΑΝ ΤΙΟΥΗΤΕC ΝΑ
 ΤΑΔΠΟΚΡ ρΑΤΗΚ ΕΚΤΕΥ Ν
 10. ΤΕΙΤΟΥ ΝCΕΜΕΩΝ· ΑΥΙ ΤΑΔ
 ΛΑΚ ΧΕΝΤΟΥ ΜΑΝ ΚΕΝ ΑΡΑ
 ΜΕΠΕΥCΑΝ· ΚΑΤΑ ΘΗ ΝΤΑΥΑΡ
 ? ΕΧΙ ΝΤΕ ΡΩΜΙ ρΙΧΩΚ
 CΕΥΗΡ ΤΑΜΑΙ ΜΕ CΕΜΕΩΝ
 15. ΝΕΝΟΥC· ΝΝΕΚΩ[C] ΜΙΚΩΝ
 ΛΕ ΝΕΚΩΗΡΕ ΤΙ ΝΕΝΟΥC ?
 ΛΑΚ ΜΕΚCΤΑ ΝΕΥΝΟΥC ?
 ΝΕΥΑΡ ΡΕΚ ΕΡΑΥ ΠΑΛ ΧΟΥΒ
 ΧΩΝ· ΝΠΕΚΕΙΤΟΥ ΝΤΩΗ
 20. ΝΤΑΥΡΙCΙ ΝΠΕΚΤΙΟΥΛΑΡ

Below l.40 is a wide margin.

ΑΥΩ ΝΠΕΡΙΚΕΤΕ ΠΜΙCΤΙΝ
 ΜΑΝ ΟΥΩΩ ΕΝΤΕ ΠΕΙ : ΝΑ
 ρΙΧΩΚ ΝΠΑΡΑ ΠΩΕΜΑ· Λ
 CΑΠ· ΑΥΩ ΡΕ ΠΑΙ ΓΑΒΡΙ ΒΕ
 25. ΝΠΕΚΤΙ ΡΑΥ ΝΕΚΠΑΛ Ν
 ? ΕΝΤΕ ΤΕΙ· ΩΑΚΤΙ Ν
 ΝΑΧΩC ΒΑΛ· ΛΙΠΟΝ ΩΙΝΙ
 ΜΕΧΕΥ ΧΕ ΜΑΡΕΥ ΤΑΜΤΙ
 ΕΥ† ΚΕ : Ε ΠΝΟΥC ΝΑΙ· Ω
 30. ΙΕ ΜΑΛΕΥ ΠΩΤ ΝΑC· ΛΙΠ Θ
 ΤΑΤ ΠΕΥΩΗΤ ΡΩΟΥ Α ΠΑCΑ
 : ΚΒ ΝΝΩΚΑΥ ΒΑΛ ΕΝΕΡ
 ΕΡΟΥΝ ΕΠΕΥΡΙCΙ ΜΕΠΕΥCΑΝ
 ΝΗΡΠ· ΝΠΕΛΤΑΚΑΥ ΝΤΑΤ
 35. ΒΑΛ· Α? ΑΝΕΥ ΝΕΩΤΕΚΤΕΙΛ
 ΝΕΩ ΤΑΛΦΩΡΙΖΕ ΜΜΑΚ· Ρ
 ΝΩΑΚΤΕ? ΝΑΙ ΝΟΔΙΗ ΤΑ
 ΥΙ ΝΗΡΠ· ? ΚΕΟΥ ΒΑΛ ΝΕΚ·
 ? Ν· ? ΚΟΥΡ ΚΑ ΝΕΙ ΡΩ
 40. ? ΠΚΕΡΙ· ΤΙΩΙΝΙ ΡΑ

l.1. may be completed thus; [ΝCΑΝ(?) ΕΤΤΑΙΗΥ(?) ΤΗΡΗΝΙ ΝΑΚ]. v. ad N^o XII^o.

l.3. ΤΠΩΛΙC; v. ad N^o XXIII^o.

l.4. ΕΛΤΑΓΑΠΗ; v. *Ä.Z.* 85, 29; *Berl.*, P. 5642, and often upon tomb-stones.

l.5. ΑΡΑΠΩ; cf. *Zoege*, 136, ΑΡΑΠΟΛΩΝ, 'Ωραπόλλων.

l.6, 8. ΗΤΕC. ? = εἶδος. Cf. *Ä.Z.* 92, 39, ΕΙΤΗC, ΙΤΗC, ΕΙΤΟC, where it stands alone; likewise in *Reuill.*, *A. et C.*, 5; while *ib.*, 12, ΕΙΔΟC ΜΠΕΝΙΠΕ, *Lagarde*, *Aegypt.*, 230, ΕΙΔΟC ΝΕΙΔΑΥ (= "*Can. Apostol.*", σκεῦος ὀδόνης,) it has closer definition.

l.7. This recalls N^o XV^o.

l.11. ? = Sah. ΧΕ ΝΤΟΥ ΜΜΟΝ ΚΗΝ, "bring them to us (and) it suffices."

l.15, 16. ΝΕΝΟΥC = Sah. ΝΝΟΥΒ, rather than ΝΑΝΟΥC (cf. l.29.)

l.17. CΤΑ, M.E. Stat. constr. for CΤΟ; v. *Stern*, §. 337.

l.18. ΑΡ ΡΕΚ, perhaps for Sah. ΑΡΕ ΡΑΤΚ; cf. *R.* 11, 44, ΕΒΕΑΡΙ ΡΕΒ, N^o VI, *Rec.*, ΑΡΙ ΡΑC.

l.19. ΕΙΤΟΥ, as Boh. ΔΙΤΟΥ (v. *Stern*, §. 342); cf. *Recueil*, XI, 116, ΕΙC = Sah. ΔΑC.

l. 24. ρε for ρει; v. ad N^o XII¹².

ΓΑΒΡΙ[ΗΛ]; cf. the abbreviation l. 5 above. Note that the writer of N^o XII is also named Gabriel.

l. l. 29, 32. : ε, : κβ. For this double dot, v. e. g., R. V, 46. The letter following κβ has been altered and may be α.

The Address; v. ad N^o XII²⁹. "(From) the Archdeacon Philotheos, the Arch-Presbyter, (to?) Georgios, in the Lord,"—so the position of the Chrysmos seems to require. But can these two offices be combined in one person? For ΕΝΙΚΩ, v. N^o XVII.

The Dialect is M.E.

XXV. Papyrus.

2½ x 8½ in.

The papyrus is very dilapidated; a mere net-work of fibres in several places. It is of a faint gray-yellow colour, and bears a peculiar character, quite without ligatures. The α has an angular form, similar to that in N^o 1. I think the final phrases indicate that not many words are lost. Missing letters are represented by dots.

Recto: † ρατη MN ρωq niβ[] † ω[][†] [] αγω † αq παζε [M] πωα[] ω nne
 δα[λ] αyx μπαπροστατη[ς] nōc n[] ωτ αγω πλαος τηλq [N] nορθο
 Δ[ο]ξος κατατη nταακχαας ελαι ρ. . ιαμ ετβε π[κ] αμασι
 xe nανοyq αγω ωαφελωey nηκ ρειτες. . . αιτναy τρολο
 5. κωτci nηκ MN παλωμι ετε πpαy πε ρανxκ xιτc nτα. y
 τnaγq nηi αγω †. ρ̣. nεcμiα nηi nραoy c̣ney: λοιπον̣ λαay
 nηαποκριciς ελε τεκμετιωτ κελεye M[̣] αq κελεy[ε] ḿ?
 ḿ. q ṃπεκωηλι αγω πεκρελ † ceq τωτ. . . ε̣νοyχεi?

Verso: † teic μπαπ[ροστα]τ[ηc] niω† ἀπα γεọ [παρχ] ημαντριτης +
 [κ]οcμα+++

"Before all things, I greet and kiss the dust of the feet of my Patron, Lord and Father and all the people that are orthodox. According as thou saidest to me in Fayyum(?) concerning the cloak, that it is good and is(? could be) of use to thee; so, —? I sent the solidus to thee with my servant, namely Prau(?) Take it—? Send it to me and give —? to me for two days. For the rest, if thy Fathership command any answer, so command it of thy son and slave. I am ready —? well-fare —?"

Address; "For my Patron (and) Father, Apa Georgios, the Archimandrite;

(from) Kosma."

For the cross above l. 1, v. N^o XIII.

l. 1. ρα τρη κ.; variants R. V, 24. The genitive N(ρωγ) coincides regularly with the final N of MEN.

πρωδιω κ. Cf. R. V, 36; A.Z. '85, 29; *Quatrem.*, *Rech.*^s, 248; and, for a similar expression, *Ostr. Prof. Sayce*, τορωωτ̄ μπικνος (i'xnos) ἡνουερητε εττ̄ ἡτε[κ] θεοσεβειδ̄ ἡιωτ̄, *Berl.*, P. 3246, εχ̄ν ἡπικνος ἡνουερ-
-ητε μπαχοεις, *Ostr. Goodwin*, *Brit. Mus. M.S. Ad. 31291*, †προσκυνε
μπεικνος ἡ[ἡ]ουερη[τε] ἡτεκευλαβ̄ια εττ̄.

l. 2. ΠΡΟΤΑΤΗΣ; also R. V, 26, 31, 32 and (perhaps) A.Z. '85, 37.

ΟΡΘΟΔΟΞΟΣ; merely opposed to heresy in general, or perhaps refers here to the divisions in the Egyptian Church. In 512, a Fayy. M.S. speaks of a monk as ποτε μὲν Μελιτιανὸς νυν δὲ ορθοδόξος (*Rev. des Ét. gr.*^s, 90, 134), and about 740, the Jacobite Patriarch, Chael, is made to speak of the "fides orthodoxa" of Dioscorus, and of his followers as "orthodoxi" (*Renaud.*, *Hist. Patr. Alex.*, 214.)

l. 3. ΝΤΑΔ-; v. *Stern*, §. 374, and A.Z. '85, 37.

2. ἰαμ; possibly ρι(σ ρ)πιαμ, for ρε π-. Cf. ρι = ρ̄μ R. II, 61, N^o XXVI". ρε or ρη cannot be read here.

[κ]αμασι; probably, because of καμάσιον, *Du Fresne*.

l. 4. ρΕΙΤΕC; cf. with this the form ρΕΙΤ, R. V, 51 and? A.Z. '85, 35.

ΤΝΑΥ; cf. R. V, 48, ΝΚΤΝΑΥΤΓ.

l. 5. ΠΡΑΥ; if indeed a name, cf. *Zoega*, 53 (Boh.) ΠΙΡΩΟΥ.

l. 6. A possible reading is † ΗΡΠ; but what follows it?

l. 7. ΚΕΛΕΥΕ; cf. R. I, 24.

ΜΜΑΥ marc.; i.e. λΔΔΥ.

l. 8. ρελ; cf. *Mém. de l'Inst. égypt.* II, ii, ρελ, δούλος, and? *Recueil* XI, 147, ρελ

Address: ΓΕΟΡ or ΓΕΟΓ. The latter would imply that Kosma was Archi-
-mandrite. But the servile tone of his letter makes this less probable.
For the triple Chrysmos, v. R. V, 26, and cf. *ib.*, 40.

The text displays the most marked M.E. characteristics; e.g., λ for ρ,
-ι for -ε, Perf. -αα- for -α-, ΝΝ-(l. 8.) for Ν-.

XXVI Papyrus (from Hawara.)

5 ³/₄ x 6 in.

A leaf of thin but coarsely-ribbed material, of yellow-brown colour. Its character is distinguished by (traced); **Β** = β, **Λ**, **Λε** = λ ε, **γ** = ο γ, **π** = τ

superscript. It may be placed beside that of N^o XX. Below and to the left of the text, the margin remains. There is no address (cf. N^o XVIII.)

- [P] ρ[ε πλε]ν επνοϋτι νω[αρεπ...?]
 xλeic^{ie} iō ēt̄t̄ αγωτιωini εοϋαν νιβι εττι
 ν οϋναδ ωα [ο]γκογι τηρηνι^{ie} πνοϋτι νεκ μενε[α νει...?
 α παλκεεω cρeι νεκ xε ογατε ρενπαρεc ν[ει...?
 5. αρα cνεϋ ναννοϋρ μαν ρει πλωωι cρeι
 πιαcατερ αρα πicνεϋ ναννοϋρ αρα π
 ρενπαρεc νει αρα παcατερ αρα πcνε[γ...?
 αρα πελκατεχι παλεβλαειc ρι ποϋ
 ρει πεταβcρετβ αιταμακ ελαβ ελε πχα[ειc...?
 10. παxλeic^{ie} iō κελεϋ ντεβcρε πεβωι[νι...?
 tenxai[c ε]βαλ ρι ποϋωω επνοϋτι ο[γχει ρι ποc +

l. 1 cannot be completed with certainty, so the amount lost remains doubtful.

l. 2. Note the elision of liquids here and in l. 10, xλeic[n]iōt, l. 3, τηρηνι [μ]πνοϋτι, l. 8, [μ]πελκατεχι.

εττι. What formula is this? I is certain.

l. 3. ναδ-κογι; v. ad N^o XIII⁵.

τηρηνι x.; v. ad N^o XII¹⁰.

l. 4. παλκεεω; v. ad N^o XXIII¹².

νεκ. The middle letter has been altered.

ρενπαρεcν?; seems to recur in l. 7. Cf. perhaps N^o XVI.

ll. 5, 6. αννοϋρ; "Rope maker" (for Sah. *ρανν, like ραννοϋβ). But this is a mere guess.

l. 5. πλωωι; cf. Zoega, 561, πιετρωωε, "The Overseer" (of a bakery).

ll. 6, 7. αcατερ; ? Arabic, with the Article. Yet one would expect acc-.

l. 8. κατεχι; v. ad N^o XIV⁶.

λεβλαειc; = Peyr., Sah. ρεϋροειc; M.E., N^o XLV, Ver.¹⁵, ρεϋλαειc.

l. 9. "Lo, what he has written, I have told it thee."

αιταμακ ελαβ; v. Stern, §. 510 (p. 334).

l. 10. κελεϋ. The final -ε has lapsed, owing to the following N. Cf. N^o XXVIII¹¹, κελεϋ εcραι.

l. 11. ρι = ρε = ρ̄m. v. ad N^o XXV³.

The Dialect is purely M.E.

XXVII Papyrus.

$6\frac{1}{2} \times 10\frac{1}{8}$ in.

A yellow-brown papyrus, bearing also N^o XXVIII. This face has been cleared of a former to receive the present text, — the blank margins retain their darker tint. The sheet was afterwards folded (in both directions), so as to bring the address line to the outside. The character is a poor example of the class of *Hyp.*, *Alb.*, XX.

† CYN TEN WINI EPEKOYXAI NEM NH ETNEMAK
 EPI TA DE † TAMW NTEKAGAPH XE LIERDEIK[?] NPE[?]C
 ZAI LIERNWEIN NNH ETAKERC[?] MANE MMW[OY ?
 ANAGGE KW † ZATIKAW S † P. CZAI NGAΘ'P[E ?
 PWAXI CZAI NAI NAI WA Φ† OYWA OYXAI ZN[ΠOC +

Address (on same face, but in reverse direction);

[† OYENΔ]BPI TP CENΘ ΔI (space) † CYMEWN ENIKW +

"We enquire after thy welfare and those that are with thee. Thereafter, I inform thy Benevolence that I have received thy letter (and) have taken knowledge of the matters which thou hast indicated. It is needful to leave the —? and the —? Write to Hathre the news. Write to me so long as God will! Farewell in the Lord!"

Address; "Annothrios, presbyter, and Senuthios, deacon; Simeon, in the Lord."

l. 1. EPEKOYXAI. Cf. *R.* II, 58, 61, EECZEI.

The line may have had another word; perhaps THTPOY.

l. 2. EPI TA DE; v. ad N^o XXIII⁵.

AGAPH; v. *R.* I, 29, NETNEAGAPH.

EPDEIKI for δέχσθαι. Cf. *R.* II, 58, δεξδσχι νσκσχσσι. κ for x is remarkable; v. *Stern*, §. 16.

l. 3. EPNWEIN, for νοσιν.

EPCHMANE for συμπίνειν. With M as guide to the word-division, no other reading suggests itself.

l. 4. ANAGGE, for ἀνάγκη. These words could be variously divided; e.g., ANAGGE[E]KW † ZATIKAW, when KAW (fem.) would be a new word. As it stands, I take the first † (for NT,) as the Art. fem., — the second may be the imperative, "give," — and ZAT- for the Nomen agentis of ZITE. But the explanation is unlikely and unsatisfactory.

ZATHPE; uncertain, owing to the blank space between θ and ρ.

l. 5. The first NAI is conjectural. NEI (but not NHI) were possible; but the word-sequence is against this.

Φ†. The φ is very angular.

Address: One expects this to begin with the recipients and end with the writer's name. The use of sing. and plur. in this letter would imply the reverse. Yet other letters are equally inconsequent; v. N^{os} XI, XII, XXXIV. For ΕΝΚ[ΥΡΙ]Ω, v. ad N^o XVII, Ver.

The text has a notable Boh. tendency, conspicuous in Φ†, ΜΜΩΟΥ, ΝΗ ΕΤ', ΕΤΑΚ', and in the Greek verbs with Ερ'.

XXVIII Papyrus. (v. pl. 1.)

6½ x 10½ in.

Upon the same leaf as N^o XXVII, but in a very different character. The text is so little intelligible, that, — taking N^o XXVII to be a more recent addition, — one might suspect the loss of a considerable part of the leaf upon the right side.

^{sic}† ΤΙΤΑΜΑ ΜΠΑΧΔΕΙΣ ΧΕ ΛΥΣΑΝ ΚΑΤ ΖΑΖ[ΤΗΝ]?
 ΔΒΤΑΜΑΝ ΧΕΡ[Ε] ΨΕΨΒ ΕΝΛΕΜΤΟΒΕ ΖΑΖ[ΤΝ ΟΥ]?
 ΨΩΣ ΕΠΑΖΑΤΡΕ ΠΕ ΣΙΤΟΥ Α ΤΕΚΛΗΣΙΑ
 ΚΕΛΕΥ ΕΣΖΑΙ ΟΥΣΖΑΙ ΝΕΖΑΤΡΕ ΒΩΙΝΕ ΜΜΑΒ
 5. ΒΩΔΑΝΟΤΥΧΕ ΟΥΔΑΓΑΘΟΝ ΕΨΩΠΕ ΣΖΑΙ ΝΕΖ
 ΕΚΟΥΩΖ ΝΤΕΝΤΟΛΜΑ ΠΨΩΣ ΜΑΝ ΟΥΡΩΜ
 ΝΤΑΒΜΟΥ ΛΥΩ ΛΥΧΑΛΣ ΕΡΕ ΣΑΥ ΝΡΩΜΕ Μ
 ΗΡΕ ΜΠΑΤΕΒΜΟΥ ΧΟΕΙΣ ΤΕΥ ΖΑΖΤΗΒ
 ΝΤΕΝΤΒ ΜΠΨΩΣ (finis.)

ll. 1-3. Perhaps, "I inform my Lord that a brother has slept with us(?) and has told us(?) that there are seven "planters" by a(?) shepherd —?"

ΛΥΣΑΝ[N]ΚΑΤ rather than Α ΟΥΣΑΝΙΚΑΤ, "mason", for the needful verb is wanting.

ΛΕΜΤΟΒΕ; cf. Peyr., Sak. ΡΕΥΤΩΒΕ.

ΨΩΣ must have the Art. indef. if the following Ε' is correct. v. Stern, §.407. ΠΑΖΑΤΡΕ may = "who is my twin-brother", or, more probably, be the name; "my (son, brother, ?) Hatre" (v. l. 4.) However I do not know if the Pron. poss. can be thus used.

The division of the next words is unclear. That given seems at variance with the Pron. Β = υ, in l. 4.

l. 4. ΚΕΛΕΥ[Ε] ΕΣΖΑΙ, as in N^o XXVI.

l. 5. ΣΤΥΧΕ for στοιχεῖν. Its object with Ε', (ΕΟΥΔΑΓΑΘΟΝ), as in the Tjémé texts.

l. 7. CXY = Sah. COOY.

l. 8. Perhaps XE EIC TEY, for Sah. TAY; though † in M.E. usually accords with the Boh.; TEIT.

The Dialect is purely M.E., with the exception of POME, CEXI, EYWP.

XXIX Papyrus.

11 ³/₄ x 3 ³/₄ in.

A strip of (now) extremely thin papyrus, the transverse layer having entirely disappeared. The colour is of the lightest; the character, of medium size, slender and comparable both with A.E. 85, Taf. I, vi, and R. V, 51.

[?XATH MEN XWY NI]M TI[WINI &c.

IΩ]T ETTA[IHOYT

EI AB

ME ZENC

5. NΠENOC NIΩT

PABRAM ENAI

TITAMA NΠAOC NIΩT

TEΠ MEN TACWNI A

TECKOYNΩHHΛI NEI C

10. KCAOYN XHTWIS PAXY

ETBHTC NKECAΠ XE TE

ELΠAΓAΘON CXEI NΠAΠA 25.

NBCYNAXE NMAY WA

NΠAOC NIΩT NIS ΠΩ

15. XE XI EΠEI... AKCAT

ΠETE MEYEPY XE

ΠPOCKYNI NTEKM

APA MEΛA ME ΠCHHΠE

EBAL ZITN

20. ΠNEYMA

XΘANACIOC

NEONHOY

X

K. EBAX]Z

25. YN

AGI. Π

The margin remains above l. 1 and to the left of l. l. 17-19.

It can be gathered that the writer addresses a superior (l. l. 2, 7,) whose sister and her daughter he also greets (l. l. 8, 9,) and whom he begs to write to "Apa —?" (l. 12.) Greetings are sent to "Apa Mela and the rest (of the brethren)" (l. l. 17, 18,) and "(peace or a blessing) from (God to thee)" (l. 19; cf. ad N^o XII^o.) l. l. 21-26 may be a post-script.

l. 9. KOYNΩHHΛI; v. ad N^o XVI⁴.

l. l. 10, 14. K, may be KI; both equally unintelligible to me.

l. 18. MEΛA? = Molas.


The Dialect is M.E.

XXX Papyrus.

5½ x 5 in.

Thin material and very light colour. The character shows frequent ligatures, very similar to those of R. V, 51. The margins remain at top, bottom and upon the left side.

† ρεμ πλεν πνοῦ νω[αρεπ ρε.
 χει τεκμετχαεις νσαν ετταινοῦ
 επαρθενως τελεβ εχιν ουκοϋ[ι ωα ουναδ mene]
 σα νει τιταμα μακ σε λ να
 5. ρια κεεϋ ροϋν τεκλεσια λῖ ρε
 τιοϋ μενηϋ τουκλρι λεβ με ρε
 λϋω ρει δει ρε νεοϋ νερπ λοϋειν
 τεκλεσια βεπωι νι τεκ
 απωκρης ταιτοϋ τερη[νη νεκ ρε.

l. 2. [οϋ]χει, with the ligature (traced)  (also l. 4, 7.)

ll. 2, 3. Perhaps [με πωοϋα ροϋν νη]επαρθενως, π, πεκωοϋα ρ... ε(ν)
 παρθενως. Some such masc. word is required by τελεβ. Whether
 the reference is to a congregation of Nuns can not be decided.

εχιν; v. ad N° XIII⁵.

κεεϋ; v. ad N° XII, Ver.⁵.

εκλεσια; presumably for εκκλησία, as in Berl., P. 3267, ἡροϋν τεκλησια,
 and N° XXVIII.

l. 6. μενηϋ; v. ad N° XIX⁷.

τουκα τρι λεβ ? = Sak. ἡτοϋκα τρη εροϋ. But this does not assist trans-
 -lation.

l. 7. "And here are 4 double-kerameion (v. Wilcken in N° XLV, Rec.!) jars of
 wine." For δει, v. A.Z. 78, 70, τιπλη = ? διπλη, a wine measure (Stern)
 also ib., 75, διδιπλα.

ρε νεοϋ ? for Sak. ρνααϋ. Cf. R. V, 32, ρνεϋ.

λοϋειν, φορτίον. If so, something must be supplied before it; perhaps a
 second π.

l. 8. βεπωι νι; v. ad N° XVI¹¹.

l. 9. απωκρης could be read απωκρις. Cf. R. I, 24, V, 55, αποκρις = ἀπόκρισις.

ταιτοϋ; usually τειτοϋ = Sak. τααϋ.

Verso; † ρυη ---?, in a different hand and in the reverse direction.

The Dialect is M.E.

XXXI Papyrus.

5 x 4½ in.

The bottom corner of a letter, written upon thin, light-coloured papyrus, in a

clear character, free from ligatures. κ is (traced) **K** and **κ**, **κ**. μ and ν are very ambiguous. For ζ, v. p. 27. There are traces of lines above l. 1.

ΤΑΜΟΙ ΧΕΒΗΡ ΠΕ ΠΕΣΘΟΜ

ΚΟΣΤΑΝΤΙΝΟΣ ΤΕΥΝΑΖΟΣ

ΚΕΛΕΒΙ ΣΗΗ ΠΕΚ

ΤΑΒΟΡΩ ΜΑΣ ΨΑ

5. ΝΣΑ ΟΥΟΝ ΝΙΒ

ΣΑΙ ΗΕΜ ΠΟΣ

+

l. 1. ΧΕΒΗΡ = ? جابر. Cf. R. V, 38, ΧΕΠΙΡ.

From ΠΕΣ- it would seem that a woman's property is in question.

l. 2. The last letter is not ε.

l. 3. ΚΕΛΕΒΙ; for ΚΕΛΕΥΕΙΝ.

ΣΗΗΤ; ? for the Qualit. ΣΗΗΟΥΤ. The τ has the form λ.

l. 4. ΒΟΡΩ; possibly for ΟΥΟΡΠ. Cf. R. V, 41, 42, ΒΟΡΠ.

The interest of this fragt. lies in its use of ζ. There are no M.E. forms; ρΟΜΤ might be held Bohairic.

XXXII Parchment. (v. N^o XXXIII.)

2½ x 2¾ in.

Very mutilated and brittle. The disconnected letters above the text and the nature of the text itself give the impression of a mere writing-exercise. The other face bears N^o XXXIII. The character is uncial and similar to that of Ciasca, Sacr. Bibl. Frag. I, pl. X, XI, XVII; Hyp., Alb. IX (Br. m.), XI*.

ϑ̄μ + χψικζ
 xφ φ ϑμ πρλνφ
 ζζ ζζ ζψζ†οφ
 ζ

† CΥΝ ϑμ πρλν μ̄^{sc} [ic π
 x̄c πεννούτε ριογς[οπ
 ϑ̄ν ουνοό νπλρογ
 εογ ? νογτί

l. 1. CΥΝ ϑμ πρλν; v. ad N^o XV'. A rare formula in these letters. It occurs (without CΥΝ) in Boh. texts, e.g. N^o XXXIX, Hyp., Alb. XXI.

* Two of these are dated; Hyp., Alb. IX, where the colophon (only!) gives A.D. 1006, and ib. X = Cias. XI, where C. reads A.D. 803, Hyp. (whose facsimile justifies him) A.D. 1003.

l.3. ΠΑΡΟΥ[ΟΙΑ] hardly seems appropriate; but I see no alternative.

The presence of η , even among the letters of less common use, is remarkable where the text is clearly Sah. Its form (v. p. 27) may be classed with that in *Hyp.*, *Alb.* XIX (1st script), A.D. 962.

XXXIII Parchment.

$2\frac{1}{2} \times 2\frac{3}{4}$ in.

The same leaf as N^o XXXII. The character is almost identical.

ρ $\sigma\gamma\eta$ $\eta\omega\theta\rho\pi$ $\eta\zeta\omega\beta$
 $\eta\imath\mu$ $\tau\iota\sigma\zeta\lambda\iota$ $\lambda\gamma\omega$ \dagger
 $\omega\imath\eta\epsilon\imath$ $\epsilon\pi\omicron\gamma\chi\lambda\iota$ $\eta\pi\alpha$
 $\mu\epsilon\rho\imath\tau$ $\eta\epsilon\imath\omega\tau$ $^?\lambda\iota$
5. $\omicron\gamma\chi\lambda\iota$ $\eta\omicron\gamma\omicron\eta$ $\eta\imath\mu$
 $^?\dagger\mu\tau\omicron\eta$ $\mu\pi\epsilon\kappa\alpha$
 $[\eta]\omicron\eta$ $\mu\pi\eta\lambda$ $^?\epsilon\eta\eta$
 $\tau\epsilon\kappa\mu\eta$ $^?\dagger$

l.4. The missing letter seems to have been η or γ . κ could scarcely be read and is improbable.

l.6. Perhaps there was nothing before \dagger . For this phrase, v. ad N^o XII⁷.

The Dialect is Sahidic.

XXXIV Papyrus.

$3\frac{1}{2} \times 7\frac{1}{2}$ in.

Coarse papyrus of grey-brown colour. The character is regular and much like that of N^o XIV (pl.3). There are margins at the top and on the right.

Recto:

$\zeta\alpha\mu\omega$ $^?\epsilon$... $\rho\omega\mu\epsilon$ $\pi\epsilon$ $\eta\lambda\sigma\gamma\sigma\tau\rho\phi\omicron\varsigma$ $\eta\gamma\eta\omicron\imath$ η
 $\sigma\bar{\rho}\beta\epsilon$ ϵ ... $\omega\omega\lambda\epsilon$ $\zeta\alpha\tau\eta\kappa$ $\dagger\zeta\imath\sigma\epsilon$ $\eta\alpha\kappa$ $\lambda\mu\omicron\gamma$ $\epsilon\pi\mu\omicron$
 $\sigma\omicron\kappa$ $\mu\eta$ $[\lambda\epsilon]$ $\zeta\omega\eta\epsilon$ $\mu\eta$ $\tau\alpha\eta\omega\gamma\eta$ $\theta\epsilon$ $\omicron\gamma\eta$ $\eta\tau\alpha\imath$
 $\eta\delta\alpha\lambda\imath\lambda$ χ $[\epsilon\eta]$ $\gamma\sigma\omicron\gamma\eta$ $\lambda\eta$ $\chi\epsilon$ $\gamma\rho\omicron\gamma$ $\kappa\sigma\omicron\omicron\gamma\eta$ $\gamma\lambda\rho$

5. $\omega\mu\eta$ $\mu\mu\alpha\gamma$ $[\eta\sigma]$ $\lambda\beta\lambda\lambda\alpha\gamma$ $^?\alpha\gamma\omega$ $\lambda\eta\imath$ $\pi\kappa\lambda\delta\omicron\gamma\varsigma$ $\eta\zeta\omicron$

Verso:

ρ $\tau\alpha\lambda\varsigma$ $\eta\pi\epsilon\eta\sigma\omicron\eta$ $[\mu]\mu$ $[\lambda\imath\eta]$ $\omicron\gamma$ $[\tau\epsilon$ $\eta\epsilon$.

l.1. Before $\rho\omega\mu\epsilon$ one could read a γ ; "he is a careless man, he know

not how to —?" This seems to refer to a Carpenter.

l.2. + ρισε etc. "Give thyself the trouble to come to the monastery(?)" ; lit., "trouble thyself, come."

l.3. Possibly [πελοϊ]σβκ, for which v. ad N^o XLV, Ver.²⁵. In that text the two following places likewise occur.

λερωνε, Illahun; cf. R. II, 58, λιρωνε; A. Z. '85, 30, λερωνη (N^o III⁵, sic original) N^o XLV, Rec.⁷, Ver.¹⁵; Append., P. Bodl., Rec.^{13, 14}, λερωνι.

τανωρη is found N^o XLV, Rec.¹, N^o XLVI (perhaps), also Greek in Denkschr. (Wien) XXXVII, 103, τανωρη. I have no identification to suggest.

θε; for ἥθε, "Like, therefore, as I have —?"

l.4. βαλιλ; Peyr., "Water-wheel."

"He knows not what he is doing. For thou knowest —?"

l.5. "—? there except him. And bring the jar (κάδος) of —?"

The Dialect is Sah., — a fact to be noted when considering the localities mentioned.

XXXV Papyrus.

3½ x 4½ in.

A very fine, light-coloured fragt. The character has few ligatures, except in l.5. M inclines to the Greek form. There are margins at the top and on the right side. Some fibres remaining below, show traces of writing. There has been also a line (? address) on the back.

ΕΙΩΘΟΠ Θῆ ΠΣΑΒΕΤ Θῆ ΠΤΟΥ Μ
[ΘΗ]ΓΟΥΜΕΝ[Θ] ΜΠΜΟΝΑΣΤΗΡΙΟΝ
= ΗΓΟΛΟΚΟΤΤΙΝΟΣ ΕΞΟΥΝ
ΕΙΟΥ. . ἦΤΕΤῆΖΑΤΙΩΣΥΝΗ

5. ΚΑΙΔΕΚ ΙΝΑ +

l.1. "(I, N.N.) dwelling at Psabet, in the Nome of —?"

ΠΣΑΒΕΤ; "The Wall" (so Isaiah XXXVI, 11; Méms. de l'Inst. égypt. II, ii.) It recurs N^{os} XLV, Ver., XLVI. I take it to be the "Safet," so frequent in Mid. Egypt.

Witte "Nehia Safet" (Ibn Rudwan in Quatrem., Méms., I, 393,) cf. l.ii l.ii (Abdellatif, ed. de Sacy, 675.) "El Safet" (Descript. de l'Ég.) is 8 kil. S.W. of Feshn. Perhaps the varying orthography points to an Egyptian word; cf. Abdellat., l.ii; Descript., l.ii; Recensemt., l.ii.

ΠΤΟΥ Μ. Among the Mid. Egyptian Nomes our alternatives — owing to the Μ (for ἦ), — are ΠΕΜΧΕ, ΠΙΑΜ and ΜΕϞΙ (v. the list in Champol., l'Ég. sous les Phar. I, 372.)

- l.3. The sum ended probably with $\bar{\epsilon}$.
ροδοκοττινος is a Sak. (or Greek) form.
 The payment is to be made "into," $\epsilon\rho\omicron\upsilon\eta$, some place (as, e.g., Ä.Z. '91, 21). For
 the person paid has rather $\bar{\eta}$; e.g., Ä.Z. '91, 14, $\tau\iota--\eta\pi\alpha\rho\chi\omega\eta$; Br. M.^m
Pap. XL, $\alpha\kappa\tau\omicron\upsilon\gamma\alpha\lambda\alpha\kappa\omicron\tau\iota\eta\omicron\varsigma\eta\alpha\iota$; Revill., A. et C. $\eta\theta$, $\tau\iota--\eta\tau\epsilon\zeta\omicron\upsilon\gamma\iota\alpha$.
- l.4. Ends with a Greek word which I cannot identify. It seems like
 * $\alpha\iota\pi\iota\omicron\sigma\acute{\omicron}\nu\eta$ (?? "debt"). Its Prefix may be $\bar{\eta}\tau\epsilon\tau\bar{\eta}$ or $\bar{\eta}\tau\epsilon\tau\bar{\eta}$.
- l.5. This and N^o XLIII are the only dated frags. in the collection. Here it
 can be gathered merely that the year was the 13th, 14th or 15th of an
 Indiction.

The Dialect is purely Sahidic.

XXXVI Papyrus.

3 x 5 $\frac{3}{4}$ in.

Very fine, brown material. The character is not unlike that of N^o XIV (pl. 3). All lines, except l. 4, are incomplete. l. 5 was not the last.

Recto: [† γε πλεν̄ επνοῦτι η]γαρεπ̄ ἀνακ̄ τε πιλωτι ὧ̄ ci ci n̄² [λ̄]
 γε]ορρῑ κατ̄·ε̄ ετci τιω̄ρῑ πε̄ βιτ̄α
 ἡ̄ ὧ̄ ^{si} _o μαιμοῦν̄ ταιτω̄τ̄ με̄

(space) Ψ Δ Γ (space)

5. $NN \cdot \overset{?}{\underset{?}{\text{C}}} NT \overset{?}{\underset{?}{\text{E}}} NT \omega T$

Verso: (in the reverse direction; very faint,)
+ TΛΔC ΔP? $\frac{1}{11}$

- l. 1. ΠΙΛΩΤΙ. The preceding ΤΕ is quite certain and is either an error, for ΠΕ, which the formula requires, or ΠΙΛΩΤΙ is fem. Cf. Parthey, Φιλοῦτος (genit.) fem.; but Loebl, 64, ΠΙΛΟΤΟΣ m., and, (perhaps) Berl., P. 3248, ΠΕΛΟΘΕ m. Besides, I do not know that υἱος can, in such cases, = "daughter."

CICINN[λ]; Cf. Pape, 1400, Σ icerrās, Σ icirys etc., Wien. Stud. '86, 216, Σ icerriv. The ending is uncertain.

- l.2. KXTA etc.; "to the amount of (?) $5\frac{1}{2}$ solidi (?) for the sown field. They have been paid to (me?)." For the sum, v. ad N^o XXIII?

ΒΙΤΛΑΤ = Sak. εγει ετοοτ-, "come to hand"; v. A.Z. '84, 157; ib. '85, 37; Berl., P. 5561. The Prefix is masc. sing. presumably on account of νομισματ-ων or of ρολοκοττινος.

- 13 ΜΑΙΜΟΥΝ = ¹ميين. It occurs R. 1, 16, 65; V. 53.

TAITWT ME; also in N^o XXXVII and A.Z. 91, 4. It seems to be Perf. II, 1 sing.

14. $\Psi\Delta\Gamma\text{I}$; cf. Reuill., d. et c., ΠΗ, Α.Ζ. '84, 155, $\Psi\Delta\Gamma\text{H}$ м., ib., 157, $\Pi\epsilon\varsigma\alpha\tau\epsilon$ м.

T.S. (traced);

۱۰۵۷

The Dialect is M.E.

XXXVII. *Papyrus.*

10 x $4\frac{1}{2}$ in.

The material is thin and light coloured; the character, irregular and resembling bottle N^o XXVIII (pl. 1) and F. Z. 85, Taf. I, 1. On the back are remnants of an Arabic text. Above l. 1 is a margin, 4 in. wide. There are traces of lines below l. 9.

Recto:

[φ' γε πλεν ε]πνοϋτι νωαρεπ νρωβ

[NIM AN]AK PETANIEL TAICZEI

ΓΕΩΡΓΙ ΤΑΙΩΤ ΜΕ

ԶԱՄ ՈՒՄ ԶՕՄՆ ՈՒՇԱՅ

5. $\epsilon\lambda\sigma\alpha\beta\alpha\lambda\pi.\dot{\eta}\acute{\mu}\lambda\epsilon$

ΑΠΑΙΣΑΚ ΖΛΘΗΙ ΤΑΘ

ΖΕΝ ΝΗΒ ΚΑΤΑ ΘΗ Ν

ΣΑΝ ΠΕΒΨΕΡΕ ΒΑΛ

ΜΕΥΣ ΑΡΑ Α ΚΑΤΟΥ

ΠΙΤΑΓΙ ΠΟΛΥΔ

Verso:

Rictos: l.3 may have begun with TAIYINI.

ΤΑΙΤΩΤ ΜΕ^ο; σ. Ν^ο XXXV.

l.5. The missing letter was a narrow one; perhaps λ . What follows it is not λ .

Verso: ΠΙΤΑΓΓΙ ? = Πιττακός or Πιττάκειον, rather than πιττάκειον, "note".

Yet cf. Recueil VI, 66, where the Veros of a Contract bears ΠΕΧΑΡΤ
ΙΟΔΔΙΚ (i.e., the writer).

Πόδρα[μεγς], κερამεύς perhaps. Cf. N^o LIII, δάραμ[ε²]ος.

The Dialect is M.E.

XXXVIII Papyrus.

 $2\frac{3}{4} \times 5\frac{3}{4} \text{ in.}$

Fract. of light-brown colour. The character - cf. that of N^o XVI (pl. 4) - is clear; it

shows the ligature ει, as in R. V, 51.

Recto: [ϕ ρε πλεν μπνοϋ]τι νωαρπ νρωβ νιμ τις ρει ειωι
[Νι ρε.]εττ ερε νεκμοϋ ετοϋεεβ

Verso: + ρϋ ρϋ τας παιω ετοϋεεβ παπα
σαμπα λε πνοϋτι κεεβ

Recto: l. 1. ειωι νι; the Particip. is remarkable and seems like a confusion of the two formulae, τι' αυω τι', and ει' ει'.

l. 2. εττ; v. ad N° XIV'.

ερε; one may continue the sentence; ωωπι νεμνι, σ εχωι.

Verso: ρϋ for ρϋν, as in R. V, 54, A. Z. 85, 31, and N° XLVIII.

σαμπα; cf. Denkschr. (Wien) XXXVII, 129, 165, 172, σαμβα; 152, σαμβας. One might however read σαμπαλε, and cf. the street in Arsinoe, ψαππαλλιον (so Wessely, Denkschr. (Wien) XXXVII, III; but Wilcken, Zeitschr. d. Ges. f. Erdk. XXII, 80, ψαππαλλιον.)

[ε]λε πνοϋτι κεεβ might be σαμπαλε πνοϋβ ιπεεβ, for πνοβ ιμπρεεβ [υτερος], though this is improbable. For πνοϋτι κεεβ, v. N° XV.

The Dialect is M.E.

XXXIX Papyrus.

2½ x 8 in.

This has properly no place here, though it is difficult to say to what class of document it belongs. The irregular and disconnected appearance of the words upon the Verso suggests that the leaf was used for a writing exercise. The fine Boh. uncial employed — cf. Hyr., Alb. XXVII, A.D. 957, — may be a further proof of this. The material is of coarse fibre, the ink quite brown. Above l. 1. is a wide margin.

Recto: ϕ ηεν φραν μπενος [ιη]ς πχς πεναλυθι[νος]
// νος ηνοϋτ ηεν οϋ

Verso: // οϋρωμι επεφραν π//

The form of the η, which gives the fragment its interest, is reproduced on p. 27.

The introductory phrase may be compared with those of Hyr., Alb. XXI and Méms. de la Miss., I, 395.

The Dialect is Bohemian.

XL Papyrus.

4 $\frac{3}{4}$ x 2 $\frac{1}{2}$ in.

This fragt. has an appearance almost identical with that of N^o XIV (pl. 3).
The material is somewhat coarse.

Μ [?] Ν ΤΩΙΝ [?] Ι	ΕΙ ΔΙΔΙΠΕΚΩΙΝΙ Λ
? ΜΠΝΤΙΚ	ΘΚ· ΕΜΑΤ [?] ΩΛΙΕ
ΘΜ ΠΟΣ ΤΙΡΗΝΙ	ΟΥΩΜ· ΖΙ Ω
ΕΝΙΘΛΟΥ ΤΗΡΟΥ	10. ΝΑΚ ΑΜΟΥ ΤΕΝ
5. ΚΑ· ΜΠΑΛΠΙ Λ	ΟΙΛ· ΑΥΩ ΩΛΝ
Κ· ΔΙΠΑ· ΩΙΝΙ Μ	ΑΛΟΣ ΑΥΩ

l. 4. ΝΙΘΛΟΥ ΤΗΡΟΥ may belong to the formula R. V, 45, ΕΡΕ ΠΧΟΕΙC ΖΑΡΕΖ
ΕΝΕΘΟΥ ΤΗΡΟΥ ΕΝΕΚΩΝΖ.

l. 6. ΔΙΠΑ· ΩΙΝΙ; "make enquiries after me". Probably the dot is of no value.
For the phrase, v. ad N^o XVI".

The Dialect is M.E.

XLI Papyrus.

5 x 9 $\frac{1}{2}$ in.

Very mutilated; the gap in l.l. 1, 2 seems due to burning. The character is large and irregular, not unlike that of N^o XXVIII (pl. 1.)
Upon the back was a rectangular figure (? cf. N^o XIV, Verso, pl. 3.) now faded, and, perhaps, traces of some large Arabic letters, — all being burned, as it seems, upon the papyrus. There are remnants of at least two lines above l. 1. Dots represent the missing letters.

ΕΠΝΟΥΤΙ.....Β. ΣΑΒΤ ΕΠΑΥ
ΛΟΥ ΝΙΩΤ.....ΝΕΒΟΥΝΕΥ ΘΕ ΠΑΥ
? .. ΤΕΒ ΠΕΤΑΒΕΙ ΠΕΚΟΔΙ ΝΕΙ
ΔΙΩΗΝΙ ΕΤΒΗ ΑΠΟΥ ΙΑΘΙΕ ΑΥΧΕΝΟΥΙ ΧΕ ΑΒΘΙ ΜΑΡΙΑ ΝΙ
5. ? ΜΑΒΗ ΝΕΚ ΒΕΠΕΒΩΗΝΙ ΘΑΛΑΙ ΚΑΛΩC
? ΝΕΚΣΑΝ ΚΑΛΩC ΠΟΥΧ...ΘΕΝ...ΑΡC

l. 3. ΣΑΙ = CΘΑΙ. Cf. R. V, 38, CΕΙ.

l. 4. ΑΠΟΥ ΙΑΘΙΕ = أبو يحيى. ΙΑΘΙΕ occurs R. V, 43, 61.

ΧΕΝΟΥΙ; v. ad N^o XXII". Perhaps here; "they told me that he had found Maria."

l. 5. ΒΕΠΕΒΩΗΝΙ; v. ad N^o XVI".

l. 6. ΟΥΧ[ΕΙ] can hardly be read. I can not complete the second gap.
This line ends the text.

The orthography of this text is remarkably irregular. The Dialect is M.E.

XLII Papyrus.

A strip of yellow-gray papyrus. On the back (i.e., the Recto,) there are vestiges of writing.

$1\frac{5}{8} \times 5\frac{7}{8}$ in.

^{ie}† ΤΕΙC ΠΕΝCΑΝ ΜΑΙΝΟΥΤΕ (space) ρΙΕΤΝ ΧΑΗΛ ?
ΚΙΡΙ ΤΙΑΚΟΥ ΧΑΗΛ

To be noted are (1) the elision of (Ε=) \bar{m} before ΠΕΝ', of \bar{m} before ΜΑΙ'; (2) the ligature $\phi\chi$, in ρΙΕΤΝ; (3) the form ΤΙΑΚΟΥ, for ΔΙΑΚΩΝ, which recurs in N^{os} XLIV and L.

The Dialect is M.E.

XLIII Papyrus.

The nature of this fragt. is such as to separate it from the other letters. It is one of those rare texts which employ the Greek instead of the Coptic character. The peculiar Coptic sounds are represented by combinations of the Greek letters. For the similar fragts., v. R. II, 56, 57; V, 41. The character has some resemblance to the cursive colophon, *Hyp.*, Alb. XXI, (written not before A.D. 884), but also to the Greek numerals in *Denkochen*. (Wien) XXXIII, Taf. 1 (about A.D. 725.) l. 1 was the first, but l. 8 was not the last.

$3\frac{7}{8} \times 4\frac{1}{4}$ in.

Recto: [οὐτῶς ἐνπαμερεῖτ]
ιεῖ ρειλιμερς πεφρον
[δ]εῖχι ἐνπεκχαλ αερωσει τ
νης τιτζεναρικι εροκ
5. ἡαβαβῶ ροκῆ ετμμοι
πιηι εἰνε εν
εἰωπι τηρφδ ατ
ιακη μεκειρι αβ

(Tracing.) *υπαγενοαμην*
ικεξεμετοφρον
ερωαχαδαρνωτ
νηστρεναρλεφολ
παρνωροισεμφο
πηιγμεινε
ρωατηρφσατ
ιαλεμμεβιαν

Verso: (in same direction; same ink);

1. $\text{[T]}\epsilon\iota\tau\epsilon\ \kappa\bar{\upsilon}\ \alpha\tilde{\rho}\ \psi\omega\tau\iota$

Cf. $\alpha\tilde{\rho}$, N^o XII and $\psi\omega\tau\epsilon$, masc., *Zoege*, 237.

(in reverse direction; different ink);

2. Large, illegible character.

3. (Copt.) $\text{[M]}\alpha\rho\iota\kappa\omicron\varsigma\ \pi\omega\epsilon\text{[N]}\alpha\delta\alpha\text{[M]}\ ?$

4. $\text{COY}\ \kappa\tilde{\gamma}\ \text{NN}\ \iota\delta$

Handwritten Coptic text in reverse direction:
 $\text{[M]}\alpha\rho\iota\kappa\omicron\varsigma\ \pi\omega\epsilon\text{[N]}\alpha\delta\alpha\text{[M]}\ ?$

Recto: l. 1. $\text{ou}\tilde{\gamma}\alpha\iota = \omicron\Upsilon\tilde{\Sigma}\alpha\iota$.

l. 3. Cf. R. II, 56, $\alpha\epsilon\iota\epsilon\rho\delta\epsilon\chi\iota\ \nu\epsilon\kappa\sigma\chi\alpha\epsilon\iota$, and N^o XXVII.

$\epsilon\rho\omega\epsilon\iota = \nu\omega\epsilon\tilde{\iota}\nu$; v. N^o XXVII.

l. 4. $\pi\tilde{\zeta}\epsilon\text{[N]}\alpha\rho\iota\kappa\iota = \Sigma\epsilon\text{[N]}\alpha\rho\iota\kappa\iota$. Its object with ϵ , as *Sirach*, XIV, 2, XXIX, 6.

l. 6. $= \pi\iota\text{[N]}\iota$ (R. II, 56, $\eta\epsilon\iota$) $\omega\iota\text{[N]}\iota\ \epsilon\text{[N]}\iota$. Cf. R. V, 27, $\text{N}\alpha\pi\alpha\text{[N]}\iota\ \text{T}\eta\rho\omicron\Upsilon\ \omega\iota\text{[N]}\epsilon\ \epsilon\rho\omicron\kappa$.

l. 7. $\sigma\tilde{\zeta}\omega\pi\iota = \omega\omega\pi\iota$.

l. 8. $\text{?}\kappa\omega\rho\iota\alpha\kappa\eta$. But I can not divide the words with certainty.

Verso: l. 1. The address of the above letter.

ll. 2-4. The remains of a former text.

l. 3. The second name is not $\delta\alpha\text{[M]}\omicron\Upsilon\lambda$.

l. 4. Before $\iota\delta$ may be NM , $\text{N}\pi$ or $\text{N}\alpha\iota$.

The occurrence of ζ , l. 2, and of $\varsigma = \alpha\Upsilon\omega$, places our fragt. beside that in R. II, 57; while, like R. II, 56 and the curr. colophon, *Hyr.*, *Alb.* XXXII, it employs the χ also. The former letter represents presumably *Sak.* Boh. ζ , the latter, Boh. η , as in the R. fragts. As in these, too, $\phi = \psi$, and $\alpha\tilde{\zeta} = \omega$. As to $\tau\tilde{\zeta} = \Sigma$ (so *Krall* in his fragts.) I am not clear. The τ elsewhere has a quite different appearance. Final ι after a vowel, is here $-\iota$, not $-\epsilon\iota$, as in R. II, 56.

The Dialect, as in the other fragts., is Boh., though $\mu\epsilon\rho\iota\tau$ is a *Sak.* form.

LISTS and ACCOUNTS.

XLIV Papyrus.

12 $\frac{3}{8}$ x 8 $\frac{1}{2}$ in.

Tough material, of yellow-gray colour. The character is large and bold, without any ligatures. The numerals have Greek forms. The colon separates — not always consistently, — the various items.

Missing letters, where calculable, are represented by dots.

- ρ ΠΛΟΓΟΣ ΕΝΕΧΩΩΜΙ·ΝΤΑΝC†CΙ ΜΜΑΥ·ΟΥΤΡΕΟΥΑΓΓΕΛΙ
 ΟΝ ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΥ ΜΠΕΤΑΛΟΝ·ΟΥΚΑΤΑΜΑΘΕΟΣ·ΛΟΥΚΑΣ
 β·ΜΑΡΚΟΣ·ΟΥΠΡΑΞΙC ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΟΥΕ·ΟΥΑΠΟCΤΟΛΟC
 ΜΠΕΤΑΛΟΝ·ΑΡΑ ΚΕΟΥΕ ΝΑΤΠΕΤΑΛΟΝ·ΝΕΚΑΘΟΛΙΚΟ[Ν] β
 5. ΝΕΟΥΕΝΙΝ·ΟΥΤΡΑΕΥΑΓΓΕΛΙΟΝ·ΜΠΕΤΑΛΟΝ·CΑ².....Λ
 ΜΑΘΕΟC β·ΚΕΤΡΕΥΑΓΓΕΛΙΟΝ·ΝΑΤΠΕΤΑΛΟΝ·ΙΩΡΑ^{sic}ΝΗC·ΛΟΥ
 ΚΑC·ΜΑΡΚΟC·ΟΥΨΑΛΤΗΡ[ΙΟΝ]·ΝΟΥΕΝΙΝ·ΨΑΛΤΗΡΙΟΝ ξ
 ΝΕΧΩΩΜΙ ΝΩΩ ΜΜΕΦΡΩΝ 1β·ΝΑΠΕC·ΝΕΒ[ΕΡ]Ι ιβ·
 (space) ΜΑΘΕΟ[C] ε ΝΟΥΕΝΙΝ·ΜΑΘΕΟC//
 10. ΝΕΡΑΟΥ ΜΠΑΙΔΙΚΟΥ ΠΕΤΡΟC ΕΛ..ΤΩΗΟΥ·ΕΧΩΩ·
 ΝΕΧΩΩΜΙ ΝΧΑΡΤΗC·ξθ·[Α]ΡΑ Κ[Ε] [Ε] [Ε] ΝΑΠΕC·ΝΕΧΩ
 [Ω]ΜΙ ΝΓΡΑΦΗ·ΧΑΡΤΗC ε·ΜΕΦΡΩΝ ι·ΝΕΚΑΝΙΚΟΥΙ
 ΝΧΩΩΜΙ·ΜΜΕΦΡΩΝ·ΝΑΠΕC ξ^{sic} ΧΑΡΤΗC ε ΝΑΠΕC
 ΟΥΜΙC†ΚΟΝ ΝΟΥΕΝΙΝ·ΑΡΑ ΟΥ.....ΟΛ·ΝΑΠΕC ΟΥΑΝ†ΦΑΝΑΡΙ
 15. ?ΧΩΩΜΙ ? ΦΑΝΤΑΥ ΝΕΥ.....ΜΠCΟΥΡΙΔΗ Ε
 ? ρΟΥΝ ? ΠΕΤΑΛΟΝ ? ΛΟΥΚΑC ΜΝΙΩΡΑΝΗC
 ? ΟC·β ? ΑΠΟ ? ΚΑΘΟΛΙΚΟΝ β·
 ? β·Ε ? ΕΥΕΜ ? (space)

This is the inventory of part of a library; many points regarding it are unclear to me. The only other which I know is that published Recueil XI, 133 (Bouriant).

The books are not arranged according to their contents, but the text seems to be divided at l.l. 9, 10. Reckoning only those where the reading is certain, we can count 105 separate works; (Bouriant's list contains eighty;) they are:—

Old Testament (l.l. 7, 12): Palter, 8; "The Scripture" (i.e., rest of O.T.), 16.

New Testament (l.l. 1-7, 9, 16, 17): S. Matthew, 8+?; S. Mark, 2; S. Luke, 4; S. John, 2; "Parts of Gospels", 6; Acts, 2; S. Paul's Epistles, 2; Catholic Epistles, 4.

Liturgical (l.l. 8, 14): Lectionaries, 44; "Mysticon", 1; Antiphonarium, 1.

Homilies (? l. 15): Works (?) of Syrianus, 5.

Of these, 1 Palter, 5 copies of S. Matthew, 2 of the Cath. Epistles, and the "Mysticon" are in Greek.

l. 1. "The list of the books which we have furnished with σιγμάι."

C†CΙ = σιγῆσαι, interpungere, "to add diacritical marks to a M.S." One of the examples given by Sophocles refers to clause-division, the other to metrical punctuation.

ΤΡΕΟΥΑΓΓΕΛΙΟΝ, l.5, ΤΡΑΕΥ·, l.6, ΤΡΕΥ·, for ΤΡΕΕΥ·.

l. l. 2-5. ΠΕΤΑΛΟΝ, l. l. 4, 6, ΑΤΠΕΤΑΛΟΝ. πέταλον is properly a plant's leaf.

Prof. Wilcken suggests that the two words may here distinguish the Codex and the Volumen. In no instance have we any indication of material. The word, as here used, is of no small interest.

l. 3. ΑΠΟΣΤΟΛΟΣ; i.e., St. Paul. (Correct Bouriant, N^{os} 18, 19, 20.) His Epistles usually form but a single book.

l. 5. ΟΥΕΝΙΝ; for Sah. ΟΥΕΙΝΙΝ, ΟΥΕΕΙΝΙΝ.

σαρ κ. I can not fill this gap. It appears to have contained a verb.

l. 8. ΣΩΩΜΙ ΝΩΩ. This term designates three patristic works — narratives and anecdotes, — in Hyr., Alb. XXIV, XXVII, XXVIII. Lectionaries are, in B.'s list, called ΚΑΤΑΜΕΡΟΣ.

ΜΕΦΡΩΝ = μέμβρανον. In B.'s list the form is ΜΕΒρ, ΜΕΒΡΑΝΟΝ. The M has fallen out as in ΜΗΓΙ, ΜΕΒΕ, Μέμφις, ΚΟΝΣΤΑΝΤΙΝΟΣ, ΠΑΤΩΚΡΑΤΩΡ (Reuill., A. et C. 02,) ΠΑΝΤΟΚΡΑΤΩΡ, κc.

ΑΠΕC = Sah. ΑΠΑC. It occurs four times (l. l. 8, 11, 13, 14). Here it is opposed, as in N^o XLVII, to ΒΕΡΙ. Both terms are used of parchment, as well as of papyrus, and ΒΕΡΙ therefore can not be the قرطاس (جديد) by which Prof. Karabacek understands "paper" (R. IV, 82)*

l. 10. The papyrus is very imperfect here. The lacuna could hold three letters. The ε suggests πος, but it hardly fits the requirements. The last letter of the group was taller than τ.

l. 12. ΣΩΩΜΙ ΝΓΡΑΦΗ; probably copies of the Old Testament.

ΚΑΝΚΟΥΙ; v. ad N^o XVI⁴.

l. 14. ΜΙCΤΙΚΟΝ; cf. τὰ μυστικά = μυστήρια, the sacraments (Sophoc.) The lacuna might contain [ΟΥΩΝΖ ΕΒ], "Apocalypse"; yet there is hardly sufficient space.

ΑΝΤΦΑΝΑΡΙ = Ἀντιφονάριον (Lagarde, Orientalia I, 43, انديفاري).

l. 15. ΠCΟΥΡΙΑΝΗ. As it stands, this recalls the Neo-platonist, Syrianus († circ. A.D. 400). But it is, I think, more probably a mistake for CΕΥΗΡΙΑΝΟΣ of Gabala, whose sermons were in use in Egypt (v. Zoega, 120, Woide, Append., [23]; and cf. Migne, Patrol. Gr., LXV.) Wüstenfeld (Synax., 15) transcribes his name "Surianus," but Malan (Calender, Sept. 4,) "Severianus." (v. also Ludolf, Ad. Hist. Ath. Com., 390.)

The Dialect is M.E. Note the Art. plur. ΝΕ· (l. l. 1, 4, 8, 10-12). Cf. l. 5, ΝΕΟΥΕΝΙΝ, l. 8, ΝΕΒΕΡΙ.

* قرطاس جديد may be the χαρτης γενοϋρ[τος] which, in Bouriant's list, is opposed to χαρτης παλαιον or to χαρτης alone.

XLV Papyrus.

ΔLV Papyrus. 13½ x 10½ in.
Thick but brittle papyrus, of dark yellow-brown colour. The character is not large and has similarity, in some features, with that of N^o XIV (pl. 3). M has a tendency toward the tailed, Greek form; B may be compared with that of N^o XXVI (v. p. 46); λ is a ligature. Dates and numerals are in the Greek script. For the latter, v. "Führer"-Rainer, 1. Th., Taf. V. The margin at the top remains, but the bottom and lower half of the text on one side are lost. I designate the four columns as Ra, Rb, Va and Vb.

Recto

(τυβ)	[ΟΥ]ΕΝΑΒΕΡ ΠΕΘΜΗ ΝΤΑΝΩΓΗ	δ ²⁷	α	μ̃ κε πλερτε πουλεις	δ ²⁷	ς
	CΙΜΑΧΙ		α	ΝΕΔΜΛΥΕΙ Ε?ΠΟΥΣΙ?		α _ς
	ΧΑΗΛ ΠΚΕΡΑΜΕΩC		α	φ ^ε μ̃ α ΠΑΠΑ ΠΕΤΡΟC ΠΕΘΜΗ		α
5.	15 ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ		ε	ΦΛ ΜΩΗΣΗC ΠΕΘΜΗ		α
	18 ΟΜ̃ ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ		β	ΧΑΗΛ ΠΚΕΡΑΜΕΩ[C]		α 5.
	19 ΟΜ̃ ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ		β _ς	ΩΕΝΟΥ ΠΚΕΡΑΜΕΩC		α
	20 [ΟΜ̃ ΝΕΡΩ]ΜΕ ΠΑΛΚΕ[ΕΙΩ]		?	ΒΑΣΙΛΕ ΠΑΛΕΩΩΝΙ		β
	? [ΟΜ̃ ΝΕΡΩΜΕ ΠΑΛΚΕ]Ε[ΙΩ]		? _ς	ΠΕΤΡ̃ S ΚΟCΜ̃ ΝΕΘΜΑΥΕΙ		β
	? [Ο]Μ̃ ΝΕΡΩΜΕ[ΠΑΛ]ΚΕΕΙΩ		?	ΑΒΡΑΔΑΜ ΠΑΜΗ		ς
10.	? ΝΕCΙΜΑΧ[Ι] ΠΩΝΕ		β	ε ΚΟCΜΑ ΠΑΜΡΗ		α 10.
	κ ² ΝΕΡΕΜCΙΜΙCΤΟΥC		α _ς	ε ΠΑΙΔΙΚΟΝ ΓΕΩΡΓΙ ΦΑΜ̃	sic	?
	ΜΑΚΑΡΙ ΠΑΤΟΥΤΩΝ		α	ΕΞΟΥΨ ΘΑΚ. . Ε		α
	κζ ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ		α	ΠΑΙΔΙΚΟΝ [Α?]Α ΙΟΥΛΙ		α
	ΠΑCΟΝ ΚΛΟΥΒΑ Θ̃Α ΜΩCΗC		α	17 ΝΕΡΩΜΕ [ΠΑ]ΛΚΕΕΙΩ		α _ς
15.	[N]ΕCΙΜΑΧΙ ΠΩΝΕ		γ	ΝΕΘΑΚΕ ΝΤΑΥΘΑΚΕ	sic NECKY	β 15.
	[ΠΑ]ΔΑΚΩΝ ΓΕΩΡΓ[Ι] ΦΑΜΩΗ		α	[NE]ΘΑΜΚΥΛΙ ΝΩΑΡΕ		α
	ἄμωη ΕΥ. . ΕΩΗ		α	κ Π. . Δ. ΥΝ. ΑΠΑ ΜΕΡΔΕΙ		i
	? ?		α	ΝΕΘΑΜΩΗ ΠΜΟΥΨ		α
	N[ΕΡΩ]ΜΕ[N]ΑΛΚ[ΕΕ]ΙΩ		β	ΝΕΟΥΙΕ ΕΥΚΑΡΕ CΙM		α _ς
20.	[NΕCΙΜΑΧ]X[Ι] ΠΩΝΕ		α	ΝΕΘΑΜΚΥΛΙ ΠΙΑΜ		θ 20.
	ΔΕ. . ΠΟΥ. . ΡΕ		α _ς	φ ^ε μ̃ γ ΠΕΤΡΟC ΠΜΑΝΘΑΜΟΥΛ		?
	? Ε ?		ζ	ΝΕΡΕΜΠΩΛΙC ΜΗΠΝΟΥ	sic q	?
	? Ε. . ΖΕΝΠΕΖ	(sic)		ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ		α _ς
	ΜΟΥC		α	ΧΑΗΛ ΠΚΕΡΑΜΕΩC		α
	[NΕΡΩΜΕ ΠΑΛΚΕ]ΕΙΩ		α	ΝΕΡΕΜCΙΜΙCΤΟΥC ΕΥ	(sic)	25.
25.	? Ε		β	ΚΑΡΕ CΙM		α _ς
	? ΕΩΠΑΠΙ		α	ΚΟCΜΑ ΠΑΩΗΝΑΡΩ		ς
	? ΩΡΕΠΙΦΝΙ		α	ΠΕΘΩΩ ΕΠΑΠΑC		α
	? ΛΙΕΔ		α _ς	ΙΩ ΠΑΤΑΝΩΕΕΙ		α
	? ΥC		α	ΝΕΘΑΜΟΥΛ		ς 30.

30.	?	ς	α.
	?	γ	
	?	α	
	?	κοϋ	
		ς	

α fragt.:

σι]μ[α]χι

35.

35. [ΝΕΡΩ]ΜΕ ΠΑΛΙΚ[ΕΕΙΩ]

Verbo.

δ²

5.	φαρμ ^φ παγλ... αβραζαμ	β	π ^χ ιβ	ΕΠΜΑΝΜΟΥΕΙ	?
	ιθ [ΝΕΡΕ]ΜΠΚΑΝΩΑΡΕ	α		ΠΩΗΝΠΧΑ... ΝΑΡΙ?	α
	[ΚΟΦ]ΜΑ ΠΑΩΗΝΑΡΩ	α	ω ^ρ	ΝΕΟΥΔΙΕ	α
	[ΝΕ]ΡΩΜΕ ΠΑΛΚΕΕΙΩ	ε		ΝΕΡΕΜCΙΜΙCΤΟΥC	β
	ΙΟΥΕ ΝΗΤΑΒΩ	ε		ΠΑΙΔΚΟΝ ΓΕΩ ^ρ ΦΑΜΩ[Η]	α 5.
	ΕΒΑΡΜΕCΙ	?		ΠΑΣΟΝ ΜΑΡΚΟC ΝΕΡΥΜΕΧ	
	[Ν]ΕΟΥΔΙΕ	?		ΦΩΡΕ ΠΑΩΑΡ?	α
	κα ΝΕΑΜΤΕΛΙ	?		ΕΠΜΑΝΜΟΥΕΙ	β
	ΠΑΙΔΚΟΝ ΓΕΩ ^ρ ΦΑΜΩΗ	α	κε	ΟΜ ΠΜΑΝΜΟΥΕΙ	ζ
10.	ΘΕΟΔΡΕ ΠΛΕΩΤΕ	ς		ΠΧΟΒΟΛ ΕΠΩΕΕΙ	(sic) 10.
	ΟΥΕΝΑΒΕΡ ΠΕΘΜΗ	ς		ΤΑΚΕΝΗΩ	ε
	ΠΑ ^Α ΗΛ[Ι]Α ΖΥΜΕΧ	θ	κε	ΕΠΜΑΝΜΟΥΕΙ	α
	κε ΠΕΤΡΟC [Π]ΕΘΜΗ ΠCΑΒΕΤ	α	π ^α δ	ΠΩΗΝΑCΕΜ	β
	ΜΩΗCΗC ΠΘΜΗ ΝΕΠΙΦ	α		ΕΠ[Μ]ΑΝΜΟΥ ^η ΕΙ	α ₂
15.	ΝΕΡΕ ^ε ΛΑΕΙC ΕΤΧΩΩΠ ^τ	γ		ΛΕΩΩΝΙ	? 15.
	ΕΠΜΑΝΜΟΥΕΙ	κ		ΧΑΗΛ ΠΚΕΡΑΜΕΩC	?
	[Ν]ΕΟΥΙΕ ΠΩΑΠΑΡΜΟΥΤΕ	α ₂		ΝΕΟΥΔΙΕ ΠCΑΒΕΤ	? ^{sic λη?}
	κη ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ	κα	κε	ΑΠΑ ΙΟΥΛΙ ΠΑΠCΑΒΕΤ	?
	Π[Δ]ΑΚΟΝ [Γ]ΕΩ ^ρ ΦΑΜΩΗ	ς		ΝΕΙΑΤΕ... ΕΜΟΥΝ?	?
20.	ΝΕΑΜΑΥΕΙ	ς		(sic) ΝΤΑΥΒΙΤΟΥ	? 20.
	[Π]ΑΣΟΝ ΜΑΡΙC ΖΥΜΕΧ	γ		ΚΟCΜΑ	? ?
	κθ [ΝΕ]ΡΩΜΕ ΠΑΛΚΕΕΙΩ	κε		ΝΕΒΙΤ	? ?
	ΝΕΡΕΜΠΚΟΥΝΩΑΡΕ	α		ΝΕΡΩΜ[Ε ΠΑΛΚΕΕΙΩ]	?
	ΑΚΑΥ ΠΑΡΧΗCΙΜΑΧΙ	α ₂	Ι	ΟΥΕ[ΝΑΒΕΡ	? ?
25.	π ^χ γ ΝΕΖΑΜΚΥΛΙ ΠΕΛΘΙCΩΚ	γ ₂	επ ₂ β	ΠΑΥΛ	? ? 25.
	Ε ΕΠΜΑΝΜΟΥΕΙ	α	γ	ΠΜΑΝ	? ?
	ι ¹ α Π[ΕΤΡΟ]C C ΚΟCΜΑ ΝΕΘ ^{sic} ΜΑΥ	α		ΝΕ	? ?
	?	δ		ΝΕΘ	? ?
	?	δ			
30.	?	γ			30.

α fragt.:

αγεί

[ΝΕΡΕΜ]ΠΩΛΙC ΜΗΠΠΟΥ[γ]

The measure at the head of the numerical column is $\delta\epsilon^{\pi}$ (so Wilcken, "sicher," from a tracing,) i.e. $\delta\epsilon\pi\lambda\omicron\kappa\epsilon\rho\acute{\alpha}\mu\epsilon\omicron\nu$ (v. N^o XXX). The text appears therefore to be a wine-merchants' register of sales; though, if so, the amounts entered to the $\rho\omega\mu\epsilon\ \pi\alpha\lambda\kappa\epsilon\epsilon\iota\omega$, who, with "Ibn Asem" (Vb 13), were presumably Moslems, are remarkable. In a list R. V, 45. Krall reads the measure $\lambda\pi$, i.e. $\lambda\pi\iota = \text{Sak. } \omicron\gamma\omicron\iota\pi\epsilon$, modius. The register covers a period of six months; from January till June. The relative amount of business done in the different months can not be ascertained, owing to the lacuna. It will be observed that the quantities supplied vary continually, even when to the same individual. Among the persons named are the following:

Gardners; Ra 1, Rb 3, 4, 8, Va 11, 13, 14, 27.	Potters; Ra 3, Rb 5, 6, 24, Vb 17.
Husbandmen; Rb 19, Va 7, 17, Vb 3, 17.	Smiths; Rb 16, 20, Va 25.
Herdsmen; Rb 2, 9, Va 20.	Baker; Rb 10.
Camel herd; Rb 21.	Washermen; Rb 1, Va 10.
Lion herd? (v. below); Va 16, 26, Vb 1, 8,	Watchmen; Va 15.
9, 12, 14.	Messengers; Ra 2, 10, 20, Va 24.
Carpenters; Ra 16, 17, Rb 11, 18, Va 9,	
19, Vb 5.	

Besides these, various amounts are repeatedly supplied to the $\rho\omega\mu\epsilon\ \pi\alpha\lambda\kappa\epsilon\epsilon\iota\omega$ (Ra 4-9, 13, 19, 24, Rb 14, 23, Va 4, 18, 22, Vb 23; v. ad N^o XXI:1¹²). At Rb 15, two measures are entered to "The shearers who sheared the sheep." (similar, probably, Rb 12.) At Rb 19, $1\frac{1}{2}$ measures to "The peasants while they cut the grass" (similar Rb 25.) "The outlay for the festival of Takenêsh" amounts to five measures, (Vb 10).

Recto: col. a.

L. 1. $\tau\alpha\lambda\omega\gamma\eta$; v. N^o XXXIV.

L. 2. $\text{CIMA}\chi\iota$; cf. R. II, 60, 62, $\text{C}\chi\text{MM}\chi$, ib. V, 48, $\text{C}\chi\text{MM}\lambda\chi\iota$, and Recueil XI, 148, $\text{C}\chi\text{MM}\lambda\chi\omega\iota$.

L. 3. $\text{K}\epsilon\text{P}\alpha\text{M}\epsilon\omega\varsigma = \kappa\epsilon\rho\alpha\mu\acute{\epsilon}\omicron\varsigma$, Kircher, Sc. III, القرموص. Cf. N^o LIII, $\delta\alpha\rho\alpha\text{M}\epsilon\text{-}\omega\varsigma$, Append., P. Bodd., Rec. 25, 31, $\text{P}\epsilon\rho\alpha\text{M}\epsilon\omega\varsigma$. For $\text{-}\epsilon\omega\varsigma = \text{-}\omicron\omega\varsigma$, v. G. Meyer, Griech. Gram. 2, §. 119.

L. 5. $\omicron\mu$ = $\omicron\mu\acute{\omicron}\iota\omega\varsigma$. Cf. N^o L, $\omicron\mu$, Recueil VII, 144, $\omicron\mu\chi$, ib. XI, 133, 134, $\omicron\mu\lambda\chi$, $\omicron\mu\lambda\chi$.

L. 10. $\text{P}\omega\text{N}\epsilon$. Obviously a place-name; "The Rock." It may be the native name for the $\text{P}\acute{\epsilon}\tau\text{ra}$ which Quatremère, Mémoires I, 470, 472 places in the neighbourhood of the Natron Lakes. The (ϵ =) N of the genit. has been absorbed in the preceding vowel, as in l. l. Ra 15, Rb 1, 18, 20, Va 13, 17, 25, Vb 10, 17. (But cf. l. l. Ra 1, Rb 16, Va 14.)

L. 11. $\text{C}\iota\text{M}\iota\sigma\tau\omicron\upsilon\varsigma$; a (Greek?) place-name, as its praformative shows.

L. 12. $\text{TO}\chi\tau\omega\mu\iota$, نوطي , a town in the south of the Fayyum. (v. Schwein-

- further map, *Zeits. d. Ges. f. Erdk.*, XV; but the Recencement gives two.) This explains the words, hitherto unclear, which end the M.E. text Quatrem., Rech., 249; for the writer signs himself "Son of the late Deacon, Apostolos ΝΤΟΥΤΩΝ ΝΠΙΑΜ."

l. 14. ΚΛΟΥΒΑ = ? Γλαῦκος; but unlikely. Nor is ΜΩΧΗC for ΜΩΗCΗC, which occurs Rb 4, Va 14, probable. ζα might be "on behalf of"; or we might read ΚΛΟΥΒ ζα ΜΩΧΗC.

l. 26. [ῥ]ΕῖΠΛΠΙ; cf. Va 15.

Recto: col. b.

l. 1, and Va 10, ΛΕΖΤΕ = Sah. * ΡΑΖΤΕ, the proper representative of Mariette, Mastab. 70, 90, ⲙⲁⲗⲉⲧⲧⲉ, L.D. II, 102, ⲙⲁⲗⲉⲧⲧⲉ. Cf. S. Mark IX, 3 (Méms. de l'Inst. éq., II, II,) and Fl. Petrie, Hawara, pl. XII (bottom), ΛΕΖΤ.

ΠΟΥΔΕΙΔ; also Append., P. Bodl., Rec. 21, ΠΟΥΔΕΙΤ. It may be compared with several names in Mid. Egypt; Zoege, 24, ΦΟΥΔΙΤ, in nome of Hnes; Abdellat., 685, ⲙⲁⲗⲉⲧⲧⲉ = Recencement; Descript., ⲙⲁⲗⲉⲧⲧⲉ and ⲙⲁⲗⲉⲧⲧⲉ.

l. 2. ΑΜΑΥΕΙ and l. 8, ΘΜΑΥΕΙ, = Sah. * ΛΜΟΟΥΕ, * ΘΜΟΟΥΕ (v. Stern, §. 214.) ΠΟΥCΙΡΕ; towns of this name occur N^o XXIII¹⁷, LII, Append., P. Bodl., Rec. 9, 12, 37, and R. II, 62, 64; V, 31.

l. 4. ΦΛ; whether this is ΠΖΕΛ, "the slave" (v. N^o XXV), or the abbreviation for Φλαούιος, frequent in the Greek Papyri, I can not determine.

l. 7. ΛΕΘΩΝΙ; v. N^o XXXIV.

l. 8. ΚΟCΜ; cf. the abbreviations in N^o XIV⁹.

l. 12. ΕΖΟΥΝ = ὑπὶς. v. Append., P. Bodl.

l. 15. ΖΑΚΕ, "Shearer", = Sah. ζωκε, ζωωκε; but the Agent seems always expressed in Sah. by the Relat., ΕΤΩΩΚΕ.

l. 16. ΩΔΡΕ; v. ad N^o XXII⁶. The localities in Va 2, 23 are presumably not identical with this.

l. 18. ΜΟΥΝ; an abbreviated place-name. I can not identify it.

l. 19, and Va 17, ΟΥΙΕ is, I suppose, identical with Va 7, Vb 3, 17, ΟΥΔΙΕ. The latter would be the legitimate M.E. plur. for Sah. ΟΥΟΕΙΗ, ΟΥΟΙΕ (v. Stern, §. 221.)

ΚΑΡΕ; probably Stat. const. of ΚΩΩΡΕ (v. Stern, §. 337), and CIM "grass, hay", as e.g. Ps. XXXVII, 2. Yet I can find no example of this verb except applied to cutting down trees or branches. Possibly CIM is the sesamum plant, which grows to a few feet in height, and is cultivated for its oil (v. Dulaurier, Journ. As. 43, 448.)

l. 22. recurso V32 (fragt.). The reading is certain; the mark above Ν (the same as Va 15, ῥ,) need not imply abbreviation.

l. 27 ΩΗΝΔΡΩ recurso Va 3. Cf. Zoege, 24, ΩΕΝΕΡΩ (? in nome of ΠΕΜΧΕ), Abdellat. and Descript., ⲙⲁⲗⲉⲧⲧⲉ (in Fayyum); Recencement, ⲙⲁⲗⲉⲧⲧⲉ.

(two in Fayyum); also *Champol.*, *l'Ég. sous les Ph.*, I, 306, Ψενηρος.

l. 28. ΕΠΑΠΑΣ ? = Επαφος. ΠΕΒΩΩ is too well established to allow the reading ΠΑΠΑΣ, a frequent name in Egypt.

l. 29. ΤΑΝΩΕΕΙ; v. ad N° XXII⁵.

Verso: col. α.

l. 2. ΚΑΝΩΑΡΕ; cf. l. 23, ΚΟΥΝΩΑΡΕ. These are probably the same (v. N° XVI), and appear to be place-names.

ll. 5, 6. ΙΟΥΕ ? = ΙΟΥΕ (cf. *Peyr.*, ΕΙΩΟΥΕ,) plur. of ΙΩ. For the other words I have no suggestions.

l. 8. ΑΜΤΕΛΙ. I can not explain this. An error for ΑΜCΤΕΛΙ is improbable, ΑΜ- requiring rather a noun to follow it.

l. 13, and Vb 17, 18, ΠCΔΒΕΤ; v. N° XXXV.

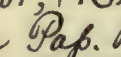


l. 14. ΕΠΙΦ; a place-name. The reading is doubtful.

l. 15. ΡΕΥΛΛΕΙC; v. N° XXVI.

l. 16, and l. 26, Vb 1, 8, 9, 12, 14, ΜΟΥΕΙ can not here mean "lion". If it could be shown to mean "wild beast, large game" in general, I would cf. *Recueil* XI, 148, where (Greek) Ἰησοφύλακας are mentioned at Achmim. *Prof.^r Sayce* (*Rev. des Ét. gr.* 91, 52,) suggests that these huntsmen were employed in stocking a local Ἰησοφύλακον

l. 17. ΠΩΔΑΡΜΟΥΤΕ; ? a place-name; cf. Vb 17. ΩΔ "festival" is improbable owing to Vb 10, ΩΕΕΙ; nor is ΩΔΠ, for Sah. ΩΟΠ "Emteo", very suggestive.

l. 24. ΑΚΔΥ; this name recurs N° XLIX. Cf. the frequent ΠΙΔΚΟΥ. ΑΡΧΗΣΙΜΑΧΙ; v. *R.* II, 60.

l. 25. ΠΕΛΒΙCΩΚ recurs *Append.*, *P. Bodl.*, *Rec.¹⁸*, ΠΕΛΒΙCΟΟΚ. Cf. *Berl.*, *P.* 5561, ΠΕΛΒΕΝCΙ = *Deukochz.* (*Wien*) XXXVII, 107, πελκερη; also *ib.*, πελκ. In *Pap. Boulaq* II, pl. 4,  is a locality in the Fayyum whence *Brugoch* (*Dict. géogr.* 197,) derives البرج (v. *Abdellat.* 686, in *Bah-nesa*; the *Recensement* gives two in *Benisuef*.) The names appear to be compounded with those of Sobek and Isis, the grammatical relation of their elements being similar to that in the series with ΚΕΡΚΕ-  and ΠΙ-  (v. *Steindorff*, *A.Z.* '89, 108.)

Verso: col. β.

l. 7. ΦΩΡΕ; v. *R.* II, 60, 62, ΦΟΡΕ.

ΩΑΡ[Ε]; probable because of N° XXII⁶, ΩΔΡΕ.

ll. 10, 11, for Sah. ΠΧΟ ΕΒΟΛ ΕΠΩΔ ΝΤΑΚΕΝΗΩ. For the Pref^a Ε', v. *Acts*, XXI, 24. In *Zoeza* 540, ΤΑΚΙΝΔΩ is a hill with a monastery, in or near the Fayyum.

l. 13. = ابن عامر. Cf. Descriptⁿ بني عامر (in Alfih.)

l. 18. Perhaps the final word was a distinctive appellation of one of the numerous Safets (v. N^o XXXV).

The Dialect here is not wholly M.E. The interchange of p and λ is not uniform, neither is that of the vowels a-o, e-a. The genit. ñ- is often represented by a vowel only.

XLVI. *Papyrus.*

A. $3\frac{3}{4} \times 6\frac{3}{4}$ in.

B. $12\frac{3}{4}$ x $6\frac{7}{8}$ in.

C. $7\frac{1}{4} \times 2\frac{7}{8}$ in.

Fragts. B, C were certainly parts of one document; fragt. A probably belonged to them. I can not fit them together, though they must have held, relatively, the positions here given them. The material is of light colour and thick, but soft; the character without ligatures (except YP in, KOYP). α is angular, as in N^o XXV; ζ has the small projection above, as in Hyv. Att. II (Gotte M.S.S.). On the back are traces of a line of large Cufic(?) characters in brown ink. The papyrus was composed of several osides; three remain. Fragt. A shows an upper margin; fragt. B, the complete width. ll. 7-11 and 29-33 are very illegible.

Frage. A:

† $\text{NAGPAY } \text{ΠΩΗΝ}^{\text{sic}} \text{NAGPAM} \equiv (\text{space}).$

[ΟΥ]ΕΝΑΥΕΛ ΠΩΗΝΝΑΖΡΑΥ ΠΩΗΝΤΚΟΥΝΩΩ=

[i̇er]nm[i̇]as apollw petre = (space.)

...ΕΜΝΑΥΪ=Μ...ΤΞΙΝΙΝΟΥΔ ΤΑΛΤΟΥ

5.

?

ἐργεῖ ζωὴν οὐδέ ἐλπίαν

?

!

ΝΤΦΙΛΙΑ

(space.)

Frage. B:

W.C.N.

???EΠNT

 $MoZ?$

$\Gamma \neq NTM$

2.76

4 N 20

(space.)

10.

σι : MN [i]ερημιας : οί

Π[Δ]ΙΑΚΟΝ ΑΪΟΥΛΙ: ΜΝΑ

Π²ΚΑΡΠΑΣ : ΜΗ ΠΚΕΔΙΟΥ[ΛΙ

ἰ[Ε]ΡΗΜΙΑΣ ΘΝΝ ΑΠΑ CΩΝ

15.

Г/О КОРБ

Frage. C:

Na

 2^M

YK

5 КОУР

1007

(space.)

20.	†:ΥΡΩΝ: Ν[Ι]ΛΑΜΜΩ[Ν] ΠΑΡΕΥ Μ[Ν] ΒΙΚΤΩΡ ΝΕΝΤΑΥΜΕΘ[Ο]Υ ΑΒΡΑΑΜ: ΜΝΙ (space.) ΟΙΗ ΝΕΚΟΥΙ ΝΤΑΥ	ΑΥ? ΩΩ ΚΟΥΡ ΑΡΠΒ ΝΩ ΚΟΥΡ ΛΒ [Α]ΒΡΑΑΜ ΝΤΕΘ[Ο]Υ Χ ? Τ:
-----	---	---

(space.)

25.	† ΤΑΝΩΓΗ ΖΙΤ[ΕΝ] ΚΕΡΚΕΣΟΥΧ ΖΙΤΕΝ ΜΗΝΑ: ΜΝ ΝΑΖ[ΡΑΥ] ΑΤΡΗ Σ ΑΠΟΛΛ[Ω] (space.)	Ε ΚΟΥΡ Υ? Κ[Ο]ΥΡ Κ[Ο]ΥΡ ΧΙΑ Σ ΚΕΡΑΜΙ ^{ic} Η: ΒΙΤΤΙΝΑ Δ ? Σ ΚΟ[ΥΡ] ?	<i>Fragt. B.</i>
30.	† ΗΛΙΑ ΠΑΡΕΥ ΖΑΤΡΗ Μ: ΚΟΥ ? ΟΥ ? † ΠΑΠΑ ΠΑΠΝΟΥΤ[Ι:] ΜΝ ΠΙΑΝΩ ΖΙΤΕΝ ΑΠΑ ΜΑ ΚΑΡΙ ? ΗC ΚΟΥΡ ? Δ: ΓΙ Θ ΟΜ Σ ΚΟΥΡ ? ΝΗ: † ΑΝΩ ΝΕΝΤΑΥΜΕΘΟΥ ΖΝ ΠΚΟΥΝΩΗ ΜΠCΑΒΕΤ ΚΟΥΡ ΛΒ Σ Ε ? Τ Σ ΚΕΡΑΜΙΑ: Η: Σ ΒΙΤΤΙΝΑ: Δ	ΜΑ ΚΟΥΡ Β ΑΠΑ ΜΑ ? Δ: ? ΝΗ: ΜΠCΑΒΕΤ	
35.			

We have here — at least in frags. B, C, — various accounts, apparently as to the sale of wine (or oil). The paragraphs, with their initial †, showed the names of the customers and the amounts supplied in each case. The total supplied to a whole group is twice given (l.l. 15, 33).

l.l. 1, 2. ΩΗΝΝ = Sah. ΩΕΝ, ΩΝ. v. Steindorff, Ä.Z. '90, 51; Stern, §. 72.

ΑΥΡΑΑΜ; cf. l. 20, ΑΒΡΑΑΜ.

ΟΥΕΝΑΥΕΛ; v. Berl., P. 555b, ΟΥΕΝΑΥΛ; R. 1, 65, ΟΥΕΝΑΒΕΛ. The following names may be those of his father and grandfather.

ΤΚΟΥΝΩ; a new name.

l. 5. ΟΥΔ[Ε] ΑΝΑΝ. If this could be read, it would imply that the writer spoke on behalf of the above-named persons.

l. 12. ΑΙΟΥΛΙ = Ιούλιος.

ΚΑΡΠΑC; apparently a proper name.

ΚΟΥΡ; v. ad N^o XI¹⁴

l. 14. ΖΝΝ = ΖΝ; v. Stern, §. 72.

l. 15 and l. 33, ΓΙ Θ = γινεσθε ὁμοῦ; v. Stern, Ä.Z. '84, 150 (cf. Ä.Z. '71, 23) Wessely, Denkschr. (Wien) XXXVII, 217 and Append., P. Bodl., Rec. 44-46.

l. 17, and l. 29, ΠΑΡΕΥ. This name recurs R. V, 53. One might read, ΝΙΛΑΜΜΩ (cf. ΝΙΛΑΜΟΥ R. I, 65;) Σ ΠΑΡΕΥ.

l. 19. v. l. 34; both are very indistinct.

l. 23. ΤΑΝΩΓΗ; v. N^o XXXIV.

ΖΙΤΕΝ designates either the consignee, the supplier for ΤΑΝΩΓΗ κ. being addressed "to the care of" Ν.Ν. (v. l. 31), or the person from whom the orders were received. In the former case, cf. ΖΙΤΝ, ΖΙΤΟΟΤ' in the Contracts, e.g. Revill, A. et C., ΝΔ, QΔ κ.

l. 24. ΚΕΡΙΚΕΣΟΥΧ; v. A.Z. 83, 162, Denkschr. (Wien) XXXVII, 105, Κερκεσόνων ὄρος.

l. 27. ΚΕΡΑΜΙ[Α], κεράμια. This measure, with ΒΙΤΤΙΝΑ, is twice added, after the sum of the ΚΟΥΡ has been given.

l. 28. ΒΙΤΤΙΝΑ; possibly = πυτίνη, πιτύνη, a flask covered with plaited work (Stephanus.)

l. 31. ΠΙΑΝΩ. If this is a locality, — more probably a person, — it may be a survival of the ἄνω and κάτω, designating certain subdivisions of the nome (v. Wilcken, Observationes, 25.)

The Dialect is M.E. The resemblance between the proper-names here and in the Memphit. Passports (v. A.Z. 85, 145) is, no doubt, accidental.

XLVII Papyrus. (v. N^o XXI.)

4 1/4 x 5 1/2 in.

The character of the two texts is very similar, though this is the smaller. The present text follows N^o XXI immediately, and is continued upon the Verso in the reverse direction. Some lines between l. 2, 3 are lost. l. 12 was the last.

Recto:

ΘΑΥΝΕ ? γ (space.)

Verso:

ΑΛΜΕΩΜΕΛΑΙ α ΟΥΨΑΡ ΜΗCΡ α

ΟΥΡΩΒC ΕCΧΙCΤΑΥΡΟC ?

ΟΥΕΡΩΩΝ ΕCΧΙCΤΑΥΡΟC α

5. ΟΥΜΑΠΠΑ ΓΑΛΛΑΕΙ ΝΝΟΘ α

ΟΥ[ω]ΤΗΝ ΝΓΩΙΚΓΟC α

ΟΥΠΑΛΛΙΝ ΕΜΕ. ΞΙ ΕCΧΙCΤΑΥΡΟ[C] ?

ΚΑΙΚΟΥΙ ΜΑΠΠΑ ΓΑΛΛΑΝΙ β

ΚΑΤΑΠΗΤΗC ΟΥΒΕΡΙ ΚΑΙ ΑΠΕC ΔΡ?

10. ΩΤΗΝ ΝΚΛΗΡΙΚΟC α ΚΑΙ ΠΑΛΛΙΝ

ΟΥΑΠΠΟΥΜΙC α

ΟΥΕΛΛΕ ΕCΕΩΕΕΝΕΛΑ α

This is a list of clothing, or rather, of ecclesiastical vestments etc.

- l. 1. = $\sigma\acute{\alpha}\kappa\kappa\omicron\iota$; v. *N^o XXII*¹², but here it is probably the sleeveless vestment, described by *Du Fresne*, s.v.
- l. 2. = $\dot{\alpha}\lambda\acute{\alpha}\mu\eta$, a mantle, or *Dozy*, *Suppl.^t I*, 788, carpet. The absence of the Coptic article is noticeable.
- $\omega\alpha\rho$ [M]MHQ, "a skin of parchment", or, "a dress(?) of skin" (v. *Peyr.*, $\omega\alpha\rho$.)
- l. 3. "A covering having the cross (upon it)." The phrase $\epsilon\chi\chi\iota\sigma\tau\alpha\gamma\rho\omicron\varsigma$ is perhaps of similar meaning to $\sigma\omicron\lambda\upsilon\sigma\tau\acute{\alpha}\upsilon\rho\iota\omicron\nu$ (v. *Du Fresne*, s.v.)
- l. 5. "A large blue-green coverlet or napkin." $\mu\alpha\pi\pi\alpha$ = خرق , which *Tuki*, *Euchol.* II, VII, explains by $\dot{\epsilon}\lambda\acute{\epsilon}\lambda$. v. also *Kircher*, *Sc.* 118, 121.
- $\gamma\alpha\lambda\lambda\alpha\epsilon\iota$; probably = l. 6, $\gamma\alpha\lambda\lambda\alpha\mu\iota$. Cf. *R.* IV, 141, where $\kappa\alpha\lambda\lambda\alpha\mu\iota$, $\kappa\alpha\lambda\lambda\acute{\alpha}\iota\nu\omicron\varsigma$ is similarly used.
- l. 6. $\gamma\omega\kappa\rho\omicron\varsigma$? = $\iota\epsilon\delta\kappa\kappa\omicron\varsigma$.
- l. 7. "A —? pallium with the cross (upon it)." $\mu\alpha\lambda\lambda\iota\nu$ = $\mu\alpha\lambda\lambda\iota\omicron\nu$ = *Kircher*, *Sc.* 120, البلي .
- l. 8. $\kappa\omicron\gamma\iota$; either for $\kappa\omicron\omicron\upsilon\gamma\epsilon$ or $\kappa\alpha\iota\kappa\omicron\gamma\iota$ = *Stern*, §. 270, $\kappa\epsilon\iota\kappa\alpha\gamma\epsilon\iota$.
- l. 9. = ? $\kappa\alpha\tau\alpha\pi\acute{\epsilon}\tau\alpha\sigma\mu\alpha$, the covering for the altar, sacraments, etc., *Du Fresne*, *Veri*, $\lambda\pi\epsilon\varsigma$; v. ad *N^o XLIV*⁸.
- l. 11. $\lambda\pi\pi\omicron\upsilon\gamma\mu\iota\varsigma$; v. *Kircher*, *Sc.* 117, $\lambda\pi\omicron\mu\iota\varsigma$ = $\dot{\epsilon}\pi\iota\omega\mu\iota\varsigma$, shoulder cloth, or stole, *Du Fresne*.
- l. 12. I can not divide the words here.

The Dialect can scarcely be determined. $\delta\alpha\gamma\mu\epsilon$ and $\lambda\pi\epsilon\varsigma$ are M.E., $\mu\omicron\delta$ is Sahidic.

XLVIII Papyrus.

5½ x 10 in.

A much injured fragt. of light colour. The character is large and has features in common both with that of *N^o XIV* (pl. 3) and of *A.Z.* '85, *Taf.* I, 1. Margins remain at the top, bottom and left side.

l. l. 3, 4 are very illegible.

$\text{of: } \sigma\gamma \mu\lambda\omega\kappa\epsilon\varsigma \mu\epsilon\sigma\acute{\omicron}\gamma\alpha$
 $\omicron\gamma\omega\eta \mu\epsilon \omega\mu$
 $\mu\eta\delta\acute{\epsilon}\iota \omega\epsilon \mu\epsilon\beta\tau$
 $\mu\epsilon\rho\tau\alpha\beta \text{ }^{\text{ii}} \mu\alpha\varrho\omega\alpha\mu\tau\iota \sigma\tau\alpha\gamma\iota\omicron\upsilon\mu\alpha$
 5. $\tau\alpha\lambda\delta\acute{\omicron}\gamma\lambda\alpha\pi \epsilon\tau\epsilon \omega\eta\mu\alpha\rho\mu\eta\tau$ (space.)
 $\mu\eta\tau\alpha \mu\epsilon\rho\tau\alpha\beta \mu\alpha\chi\alpha\epsilon\iota \iota\omega\tau \mu\alpha\alpha\beta \mu\epsilon \sigma\eta\epsilon\gamma$
 $\mu\epsilon\rho\tau\alpha\beta$

A note of quantities of wine; cf. *N^o XLIX*. I can make little of it.

l.1. λωκες = λόγος. Cf. M.S. Bodl., a(P)3, κοικες = κόκκος, A.Z. 92, 39, ειτης = εἶδος.

l.2. ωη = ? Sak. ωι.

l.5. may begin with an Arabic word.

l.6. μητα may be "eleven."

The Dialect is M.E.

XLIX. Papyrus.

9 ⁵/₈ x 5 ¹/₂ in.

Light-coloured papyrus. The text occupied only part of it, a wide margin above and the strips of fibre below being blank. The character is large; κ resembles that reproduced on p. 52 and μ has a Boh. form. On the back are remnants of a letter which was the earlier text.

^{sic} + ΠΛΟΓΟΣ ΝΠΕΣΟΥΟ
 ΑΚΑΥ ΠΑΜΗ ... ΩΠΙ Δ
 ΠΑΥΛΙ ΜΑΝΕΜΑΣΙ ?
 ΖΟΥΜΙΣΙ Μ. ΝΕΜΑΣ[Ι] Δ
 5. ΠΩΕΝΠΑΠΑ[Σ] 1Δ
 ΠΑΣΟΝ Α... ΚΥΡ
 ? ? ?

Likewise a list of the amounts of corn (sold?).

l.2. ΑΚΑΥ; v. ad N^o XLV, Ver.²⁴. The end of the line is quite illegible

l.3. "Paulos the calf-herd." Cf. Stern, §.173, ΜΑΝΕΡΙΡ, ΜΑΝΕΒΔΑΜΠΕ.

Note the absence of the Article.

l.4. ΖΟΥΜΙΣΙ; cf. "Führer"-Rainer, I. Th., 12, "Homeise", a man's name.

The Dialect, with which the character may be said to agree, has Boh. features.

L. Papyrus.

8 ¹/₂ x 6 ¹/₂ in.

Fine material, medium colour. The character is free from ligatures. The numerals have Greek forms. The question of "Recto" and "Verso" is decided on the supposition that, above Rec. l.1, the name of some measure is lost which should account for the ομοίως.

Recto:

? ομ ? ἦ· ζ
 ΚΟCMA ομ γέ
 ? ΙΩM ομ^{sic} αβ
 ? ομ αμ
 5. Μ ομ αβ ξβ
 ομ ὦ· ἦ
 ομ ρζ
 ΠΙΛΟΘ[Ι] ομ ππ

(space)
 ΚΟΜ· Ἀλᾶθ^{sic} ομ μτ
 10. ΚΟCMA ΕΥΤΑΛΛΕ ΠΑΥΟΙ ΠΑΥΑΡΠ
 ΕΙ ? ρεζ Π ? ΩM ρκγ
 ? ΝΑΥ ξβ
 ?

Verso: (margin, 4½ in.)

ΠΙΛΟΘΙ ΒΙΜΗ
 ΕΥΤΙ ΠΑΠΑ ΠΙΛΟΘ ομ λ
 ΠΑΙ^{sic}ΚΟΥ· ΚΟCMA ομ ι
 ΠΙΡΗΥ ομ^{sic} (sic)
 ΠΙΛΟΘΙ ΔΟΠ·Ω ομ κγ
 ΔΛΕΙΔ^{sic} ΒΤΑΛΑ^{sic} ΕΠΙΛΩΘΙ ομ^{sic} μ
 5. ΖΟΥΜ[Ι]C † ΠΙΔΙΑΚΟΥ ?
 ΔΛΕΙΔ ?

It can not be ascertained to what material this account refers. It was, at all events, dealt with in large quantities.

Recto: l. 3, 5. I suppose the 2^d numeral to = 200. (v. Wilcken, Observations, 49.)
l. 10. ΕΥΤΑΛΛΕ; cf. Ver. 6. Perhaps it means "deliver goods"; v. the example in R. V, 44.

ΠΑΥΟΙ; as a name this occurs Zoega 221. Cf. ΠΑΥΟΙ, ib. 30.

Verso: l. 1. ΒΙΜΗ for ΒΕΜΗ = Sah. βμε.

l. 4. ΠΙΡΗΥ; v. ad N^o XII'.

l. 7. ΖΟΥΜΙC; cf. Zoega 105, ΖΩΜΙC, masc.

ΔΙΑΚΟΥ; v. N^o XLII.

ΕΒΤΑΛΛΑ and ΒΙΜΗ indicate the M.E. Dialect.

LI. Papyrus.

A, 8½ x 3½ in.

B, 4½ x 6¼ in.

Two frags. of the same text. The material is fine and light-coloured, the character regular and somewhat like that of N^o XIV (pl. 3.) Fragt. A shows the top and left-hand margins; fragt. B, that on the right hand.

Fragt. A: † ΠΛΟ^{sic}Υ ΝΕ
 ἦΤΑ ΒΑΜΟΥΧ
 ΝΑΠΕΡ CΑ
 ΜΠΜΟΝΑCΤ[ΗΡΙ
 5. ΧΙΛΙΑ^{ΔΕC} ΩΚΤΩ

Fragt. B: ΥΖ^{sic}Ν ? ΚΟ
 ΝΠCΑΒΕΤ ΕΙΚΟCΙ
 ΕΞΗΚΟΝΤΑ ΓΙ
 ΩΞ CΕΧΡΕΩC†
 ΤΤΑ ἦΤΑΥΞΙ 5.

10. ΚΟΥΦ ΚΑΜΗ
 ΝΧΟΥΤΕΥΤΗ
 ΤΟΥ ΕΠΜΕΝΕ
 ΕΠΒΩΞ Ν
 ΡΜ ΛΥΩ ΒΛ
 ΤΑΥΧΙΤΟΥ ΕΧΝ
 ΙΞ ΔΕΚΑΤΗ
 ΕΒΑΛ ΝΕΥ ΝΤ
 ΝΙΟΛΛΚ Ν
 15. ΙΥΛ ΠΝΟΒ
 ΝΥΙ ΕΠΜ
 ΤΕΥΜΙΣ
 ΝΤΑΝΣΜ

ΟΝΑΦ ΕΖΟΥΝ
 ΚΟΥΡ ΚΑΜΗΛΙ
 ΧΡΕΩΣΤ Ν ΙΑ Ν
 ΚΑΡΠΟΣ ΝΠΕΝΤΗ

Fragt. A; l. 1. ΛΟΥ = λόγος, as in Ä.Z. 78, 17.

l. 2. ΒΑΜΟΥΛ; here probably the proper-name.

l. 6. ΚΟΥΦ; v. N° LIV, ΚΟΥΦΟΝ; Denkschr. (Wien) XXXVII, 128, ΚΟΥΦΩΝ; ib., 176, ΚΟΥΦΑ; Recueil VI, 67, 69, ΚΟΥΦΑΙΣ. De Fresne gives ΚΟΥΦΑ = ἀγγύριον.

ΚΑΜΗ; recurs perhaps Fragt. B, l. 7.

l. 12. ΙΞ = καὶ.

Fragt. B; l. 2. ΠΣΑΒΕΤ is doubtful. v. N° XXXV.

l. 8. Ν, at the end, introduced the name of the debtor, as in Ä.Z. 78, 18.

This list deals with the affairs of someone spoken of in the 3^d pers. (A. 11, 13, 16, 17). The writers too apparently allude to themselves (A. 18), and speak of the debts of certain others (B. 4). The frags. are interesting from their employment both of the Coptic and Greek numerals (A. 7 and A. 5, 12, B. 2, 3, 9).

ΕΒΑΛ and ΧΟΥΤΕΥΤΗ indicate a M.E. tendency in the Dialect.

LI. Papyrus.

This strip of Papyrus shows a character not unlike that of Hyp., Alb. XX (colophon). 1 1/8 x 7 1/4 in.

Η... ΠΩΕΝΚΟΛ ?

ΠΩΕΝΙΚΟΥΜΕΤ ΠΛΠΟΥΣΙΡΙ ΧΡ α

ΚΟΥΜΕΤ; cf. the names Κομητάς, Κομήτης.

ΧΡ = ?? χρεσίον. It could here scarcely be χωρίον. The letter written above

has the form ω and need not be ω .

LIII. Papyrus. (from Hawara.)

A, 4 x 4½ in.

B, 2¾ x 5 in.

The material is very brittle, the character irregular and faded.

Fragt. A shows margins at the top and to the right.

Fragt. A:

$\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\iota\eta}$ $\overset{\oplus}{\zeta\eta}$ $\overset{\oplus}{\pi\alpha\rho}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\iota}$
 (space) $\omega\sigma\tau$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$
 $\overset{\oplus}{\nu}\overset{\oplus}{\lambda}\overset{\oplus}{\pi}\overset{\oplus}{\tau}\overset{\oplus}{\alpha}\overset{\oplus}{\rho}\overset{\oplus}{\iota}\overset{\oplus}{\chi}\overset{\oplus}{\iota}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$

Fragt. B:

$\overset{\oplus}{\mu}\overset{\oplus}{\pi}\overset{\oplus}{\omicron}\overset{\oplus}{\pi}\overset{\oplus}{\iota}$ $\overset{\oplus}{\pi}\overset{\oplus}{\iota}\overset{\oplus}{\omicron}\overset{\oplus}{\delta}\overset{\oplus}{\alpha}\overset{\oplus}{\rho}\overset{\oplus}{\alpha}\overset{\oplus}{\mu}$ $\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\omicron}\overset{\oplus}{\varsigma}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\theta}$
 $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$ $\overset{\oplus}{\lambda}\overset{\oplus}{\lambda}\overset{\oplus}{\epsilon}\overset{\oplus}{\epsilon}\overset{\oplus}{\tau}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\alpha}$ $\overset{\oplus}{\pi}\overset{\oplus}{\alpha}\overset{\oplus}{\rho}\overset{\oplus}{\alpha}$
 $\overset{\oplus}{\beta}$ $\overset{\oplus}{\lambda}\overset{\oplus}{\beta}\overset{\oplus}{\iota}\overset{\oplus}{\lambda}\overset{\oplus}{\omega}\overset{\oplus}{\nu}$? $\overset{\oplus}{\tau}\overset{\oplus}{\alpha}\overset{\oplus}{\kappa}\overset{\oplus}{\eta}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\pi}\overset{\oplus}{\lambda}\overset{\oplus}{\lambda}\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\tau}$
 $\overset{\oplus}{\pi}\overset{\oplus}{\rho}\overset{\oplus}{\alpha}\overset{\oplus}{\tau}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\rho}\overset{\oplus}{\lambda}\overset{\oplus}{\tau}\overset{\oplus}{\rho}\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\epsilon}$ $\overset{\oplus}{\lambda}$
 5. ? $\overset{\oplus}{\pi}\overset{\oplus}{\kappa}\overset{\oplus}{\lambda}\overset{\oplus}{\omega}$ $\overset{\oplus}{\lambda\rho}$ $\overset{\oplus}{\gamma}$
 (space) $\overset{\oplus}{\mu}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\varsigma}\overset{\oplus}{\alpha}$ $\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\tau}$?

Fragt. A; l.1. $\zeta\eta$; cf. the table of cursive numerals, Stern, s.131. Here I would suggest $\epsilon\eta$, for $\epsilon\eta = \frac{1}{8} + \frac{1}{8}$, or $\frac{1}{4}$.

$\overset{\oplus}{\pi}\overset{\oplus}{\lambda}\overset{\oplus}{\rho}$; v. ? ad N° XII².

l.2. $\omega\sigma\tau$; the dictionaries give "a couch, cushion".

l.3. $\tau\alpha\rho\iota\chi\iota$; "salt fish". It occurs Append., P. Bodd., Ver.¹⁰, Berl., P. 5559 (v. ad N° XII¹⁸), A.Z. 68, 84, $\tau\theta\alpha\rho\iota\chi\iota$ (= $\alpha\lambda\gamma\upsilon\sigma\mu\alpha$, $\theta\alpha\rho\alpha\varsigma\alpha$, Fleischer). Note the gender in the last example.

Fragt. B; l.1. $\delta\alpha\rho\alpha\mu\epsilon\omicron\varsigma$; v. ad N° XLV, Rec.³.

l.2. $\lambda\alpha\lambda\epsilon\epsilon\tau$; perhaps also in l.3.

l.6. $\mu\omicron\upsilon\varsigma\alpha$; ? = $\mu\omicron\upsilon\varsigma$.

LIV. Papyrus.

8⅞ x 4 in.

Very dilapidated and brittle, but seems not to have lost much of its text. ll.1-9 are not in the same ink as ll.10-14. The character of these last resembles that of N° XI (pl. 2).

$\overset{\oplus}{\pi}\overset{\oplus}{\lambda}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}\overset{\oplus}{\omicron}\overset{\oplus}{\varsigma}$ $\overset{\oplus}{\eta}\overset{\oplus}{\epsilon}\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\phi}\overset{\oplus}{\omicron}\overset{\oplus}{\nu}$

$\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$ $\overset{\oplus}{\chi}\overset{\oplus}{\eta}$

$\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$ $\overset{\oplus}{\omega}\overset{\oplus}{\zeta}$

$\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$ $\overset{\oplus}{\psi}$?

5. $\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$ $\overset{\oplus}{\psi}\overset{\oplus}{\pi}$

$\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$ $\overset{\oplus}{\omega}\overset{\oplus}{\kappa}$

[$\overset{\oplus}{\kappa}\overset{\oplus}{\omicron}\overset{\oplus}{\upsilon}\overset{\oplus}{\rho}$] $\overset{\oplus}{\omega}\overset{\oplus}{\eta}$

10. $\overset{\oplus}{\rho}$ $\overset{\oplus}{\eta}\overset{\oplus}{\delta}\overset{\oplus}{\epsilon}\overset{\oplus}{\iota}\overset{\oplus}{\mu}\overset{\oplus}{\omega}\overset{\oplus}{\varsigma}\overset{\oplus}{\iota}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\nu}\overset{\oplus}{\chi}\overset{\oplus}{\iota}\overset{\oplus}{\mu}\overset{\oplus}{\omicron}\overset{\oplus}{\phi}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}$

$\overset{\oplus}{\rho}\overset{\oplus}{\epsilon}\overset{\oplus}{\nu}$ $\overset{\oplus}{\rho}\overset{\oplus}{\nu}\overset{\oplus}{\epsilon}\overset{\oplus}{\varsigma}$ $\overset{\oplus}{\varsigma}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}\overset{\oplus}{\alpha}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\lambda}\overset{\oplus}{\tau}\overset{\oplus}{\alpha}\overset{\oplus}{\gamma}$ $\overset{\oplus}{\omicron}$

$\overset{\oplus}{\varsigma}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}\overset{\oplus}{\alpha}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\lambda}\overset{\oplus}{\tau}\overset{\oplus}{\alpha}\overset{\oplus}{\gamma}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\nu}\overset{\oplus}{\tau}\overset{\oplus}{\mu}\overset{\oplus}{\omicron}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}$

$\overset{\oplus}{\varsigma}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}\overset{\oplus}{\alpha}$ $\overset{\oplus}{\epsilon}\overset{\oplus}{\nu}\overset{\oplus}{\chi}\overset{\oplus}{\iota}\overset{\oplus}{\mu}\overset{\oplus}{\omicron}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}$ $\overset{\oplus}{\eta}$ $\overset{\oplus}{\alpha}$

$\overset{\oplus}{\nu}\overset{\oplus}{\epsilon}\overset{\oplus}{\tau}\overset{\oplus}{\eta}\overset{\oplus}{\tau}\overset{\oplus}{\mu}\overset{\oplus}{\omicron}\overset{\oplus}{\omicron}\overset{\oplus}{\gamma}$ $\overset{\oplus}{\eta}$?

[ΚΟΥ]ρ ω?
[ΚΟΥ]ρ (sic)
(space)

The first text is a wine-account; the second relates to the collection or payment of taxes.

l. 1. ΚΟΥΦΟΝ; v. N° LI. A similar reckoning in ΚΟΥρ, *Wien. Stud.* XII, 87.

l. 10. ΔΕΙΜΩΣΙ = δημόσιον.

l. 11. ρΝΕΟ ? = ρΝΗΣ, Herakleopolis. Other occurrences of it cited, *R.* I, 64, II, 58.

COYΑ ΕΛΤΑϞ = Sak. COYΟ ΕΡΤΩΒ. Cf. N° XLVIII, ΕΡΤΑΒ.

l. 13. extremely uncertain.

The Dialect is M.E.

LV. Papyrus.

7½ x 3 in.

A strip of thin papyrus, showing the left-hand margin only, and bearing a regular character, somewhat like that of N° XIV (pl. 3).

ΝΙΡ. ΝΑΡ	ΕΛΚΟΥ ΝΩΡ
ΣΙΦ. ΚΑ	10. ΚΕΛΕΒΙΝ ΝΑ
ΩΝ. ΒΩ	ΒΑΡΤΙ ΠΕΝΙΠΙ
ΚΑΚΕΛΙ ΒΑΡΩ[Τ	ΤΩΒΕΤΑΒΕΤΕΒΝ
5. ΚΑΚΕΛΙ ΠΕΝΙΠΙ	ΤΡΑΠ ΔΑΝΝΑΣΑ?
ΤΙΚΑΝΙ ΠΕΝΙΠΙ	ΜΕCΩΒΙ ΔΑΝΝΑΣ
CΟΥΠΛΙΝ ΠΕΝΙΠΙ	15. CΟΥΜΑΡΙ Ν
ΔΙCΛΑΚ ΒΑΡΩΤ	ΦΑΛ

A list of various objects in metal. The identifications are merely tentative.

l. 4. ΚΑΚΕΛΙ; for κάρκσλος; "a bronze grating(?)" ΚΕΛΙ, for Sak. κλλη, is improbable, owing to the κα.

l. 5. The same object in iron.

l. 6. ΤΙΚΑΝΙ; for τήρανον; "an iron crucible, pan."

l. 7. CΟΥΠΛΙΝ; for σουβλίον; "an iron awl."

l. 8. ΔΙCΛΑΚ; for Sak. *δίσλοκ; "(a vessel holding) half a κοτύλη." Cf. ΔΙCΚΙΤΕ.

l. 9. ΕΛΚΟΥ, "a jar, pitcher" (*Peyr.*) would leave ωρC unexplained.

l. 10. "an ax of —?"

l. 11. ΒΑΡΤΙ = Sak. βορτε; "an iron knife."

l. 12. unintelligible to me.

l. 13. ΤΡΑΠ; cf. *Peyr.*, ΤΡΑΓΙC, "an awl."

ΘΑΝΝΑCΑ seems to be a loan-word.

l. 14. ΜΕCΩΒΙ; cf. *Kircher*, Sc. 132, ΕΜCΟΒΙ, "shoemaker's needle".

l. 15. CΟΥΜΑΡΙ; cf. *Freitag*, *ä, law* Var, urna.

The absence throughout of the genit. ἦ- (v. esp. l. l. 8, 13) might make it preferable to translate, "a grating, - bronze", "a crucible, - iron", etc. ΘΑΡΤΙ shows the Dialect to be M.E.

APPENDIX.

Pap. Bodleian., α (P.) 4.

21 x 7 in.

brought from Sheikh Hammad, near Sohag.

Of a grey-brown colour, this papyrus bears a clear character, similar to that of N^o XIV (pl. 3). Many lines are faded. It is complete in width, but l. 1. was not the first. The numerals are Greek and much like those in the Arabic papyrus *Deukoschr.* (*Wien*) XXXIII, Taf. 1 (circ. A.D. 725). Some of them are uncertain and lacuna make their control impossible. Greek cursive characters recur also in several places through the text. The dates do not determine which side of the sheet is the Recto, for the same months are found upon both. I designate therefore as "Recto" that side upon which the text lies at right-angles to the fibres. (v. the remarks in the *Pre-face*, p. vii.)

Recto.

?	ΠΚΘΥΜΑΡΙΤΕC	·α
?	^{·sic}	·ε
?	·α	·β
?	·α	·α
5.	·C	·γ
	·ωη S ὀυωωC	·κβ
	ΠΑΣΑΝ ΒΑΣΙΛΙ ΕΘΟΝ ΝΕΠΑΛΛΙΝ	?
7	κα ΠΑΥΛΕ ΦΑΜΩΗ ^{·sic}	·α
	CΕΡΙΝΗ ΠΑΠΟΥCΙΡΙ	·α
10.	? ΩΤΙ ΤΑΤΑΝΩΕΕΙ	·α
	ΠΑΠΟCΤΟΛΟC ΠCΑΝ ΝΑΒΡ	·α
	ΠΑΠΑ ΒΑΣΙΛΙ ΠΑΠΟΥCΙΡΙ	·γ

Verso.

ΙΑΚΩ[B]? ΝΩΩ ΕΘ[ΟΝ	?
ΙΩCΗΦ ΠΟΤΑΜΙΤΕC ΕΘ[ΟΝ	?
ΑΒΔΕΛΛΑ S ΑΜΡΟC? ΤΑ	?
ΟΥΕΝΑΒ[Ε]Ρ	?
5. ρλ ΠΙΑΚ ΜΗΝΑ S Κ?	?
ΓΕΩΡ ΠΩΛCΒΑΜΠΕ	·γ
[ΠΑCΑΝ] ΒΙΚ ΕΘΟΥΝ ΟΥΑΡ?	?
CΕΥΗΡΟC ΠΤΑΙΜΑΥ	·γ ΗΙΕ
κβ ΠΑΙΔΙC ΘΩΜΑC ΕΘΟΝ	·σγ
ΒΑΡΑΧ ΕΘΟΝ ΝΕΤΑΡΙΧΙ... ΒΤ	·ε 10.
ΠΑΙC ΠΕΤΡΟC ΕΘΟΝ ΠΕΘΒΙΚΗ	?
[ΠΑCΑΝ] ΖΑΧΑΡΙΑC ΕΘΟΝ	·ι ΠΑΡΕC α

	ΧΑΗΛ ΠΑΛΕΩΩΝΙ	γ	ΝΙΚΗΝΙΣ ΖΕΤΠΟΛΙΣ	γ
	ΣΕΡΙΝΗ S ΘΕΩΔΩΡ ^{ic} ΝΑΛΕΩΩΝΙ	β	ΚΟΣ ?	?
15.	ΙΩΡΑΝΝΗΣ ΠΛΕΜΜΑΡΗΣ S ΠΕΥΓΙ ^{ic}	α	ΠΑΠΑ ρΙ . . ΕΡΟΝ ΠΕΥΓΩΙΚ	? 15.
	ΙΩΡΑΝΝΗΣ ΠΚΩΜΑΡΓΙ ΕΡΟΝ ΝΕΩΩΒ	α	ΚΕΛΕ S ΑΠΑΤ	ιβμβ
	ΠΙCΙΝΘΙΟ ΠΑΝΕΠΑΙΕΤ	γ	ΟΥΕΝΑΒΕΡ ΕΡΟΝ ΠΡΩΚ ΠΑΠΑΡΙ	ιβ
	ΤCΙΜΙ ΝΘΕΩ ΠΑΠΕΛΒΙCΟΟΚ	γ	ΕΡΟΝ ΡΗ ΝΕΒΑΜΠΙ ΖΕΤΧΕΙΛΙ	α
	ΘΙΟΦΙΛΕ ΠΩΟΣ ΕΡΩΝ Κ ΝΕCΑΥ	γ	ΓΙΡΑCΕΙ ΕΡΟΝ ΚΕΡ ^{ic} α	γ
20.	ΠΕΤΡΕ ΠΗΝΗΒ ΕΡΟΝ ΠΩΒΑΡ	ε	ΛΝΟΥ[Γ] ΠΛΕΥΧ ^{ic} . . . ΕΠΟΥΩΕΠ	γ 20
	ΠΛΕΜΠΟΥΔΕΙΤ ΠΕΒΩΩ	ιβ	ΙCΑΑΚ ΦΑΜΩΗ	ε
	ΙΩ ΕΡΟΝ ΤΧΗΡΕ ΜΙCΑΗΛ	α	ΚΡΠΑΙΧΙC ΜΗΝΑ ΕΡΟΝ ΠΜΑΝΜΙΝΙΤΕΝ ^{ic}	β
μ ιβ	ΠΩΗΝΑΠΟΥ ΔΑΟΥΔ S ΟΥΩΑΡΩ	ε	ΙΩΡΑΝΝΗΣ ΕΡΟΥΝ ΔΡΑΚΑ	δ
	ΜΩΥCΗC ΕΡΟΝ . . ΤΕΛΝΟΥΖΙ	α	ΕΡΟΥΝ ΤΗΒΕΤ [ΝΕ]CΗΝΟΥ	δ
25.	Δ[ΒΡΑ]ΓΑΜ ΠΓΕΡΑΜΕΟC ΟΥΕΝΗ	ε	ΠΕΤΡ ΕΡΟΝ ΠΜΑΝ ^{ic} ΛΗΝΙΝΕΒΑ[ΜΠΙ]	γ 25
	ΓΕΩ[Γ] ΠΑΝΕΠΑΙΕΤ	γ	ΕΡΟΥΝ ΜΟCΧΑΤΩΗ ΕΤΚΚ	ε
ιγ	ΖΑCΣΑΝ ΕΡΟΝ ΠΜΕCΙ ΝΤΑΒΕΛΒΟC	α	ΦΑΡΜ ΕΡΟΝ ΔΡΩΙΝ S ΔΡΑΚΑ	ε
φάρμ β	CΑΜΟΥΗ ΠΑΤΕΩΜΟΥΝΙ	α	ΕΡΟΥΝ ΙΩ ΝΕΥΩΩΡ	ε
	Λ . . . Ι ΠΩΩC S ΟΥΠΑΛΛΙΝ	ε	ΠΑCΑΝ CΕΥΗΡΟC ΕΡΟΝ ΟΥΠ ?	?
30.	ΤΜΕ ? ΗΙ ? C	α	? ΕΡΩΝ ?	α 30
	ΓΕΩΡ ΠΓΕΡΑΜΕΟC	δ	ΕΡΟΥΝ Β ΚΟΛΛΑΘΙ ΝΛΕCΙ	ε
	ΦΙΛΙΘΕΟC S ΘΕΩ ΕΡΟΝ CΑΡΕΤ	β	ΠΑCΑΝ ΠΑΠΝΟΥ ΕΡΟΝ ΔΑΝΡΗ	γ
	ΙCΑΚ ΠΩΗΝΑΒΡΑΓΑΜ ΠΑΩΑΡ	α	ΙΩΡΑΝΝΗΣ ΦΕΛΑ S ΟΜΙΟC	ε
	CΑ[ΜΟΥΗΛ ΕΡΟΝ] ΠΩΒΑΡ ΜΠΗ	ε	ΙΩΡΑΝΝΗΣ ΠΛΕΜCΑΧΗ ΕΡΟΝ ?	γ
35.	ΓΕΩΡ ΠΑΤΑΝΩΕΕΙ	δ	Κ ΘΕΩΦΙΛΕ ΠΩΟC ΕΡΟΝ ΕΙCΤΗΝΗΜ	α 35
	ΙΩ . . . ΝΘ	α	ΘΕΩΦΙΛ ^{ic} ΠΩΟC ΕΡΟΝ ΠΕΥ ?	?
	ΩΕ[ΝΟΥΤ] ΠΑΠΟΥCΙΡΙ	γ	ΠΑΠΟCΤΟ S ΠΙCΙΝΤΙ S ΑΡ ^{ic} Ε[Ε]	α
	ΘΕΥΤ[Ω]CΙ ΦΑΜ ΕΡΟΝ ΟΥΒΕΡC	α	ΦΑΡΜ ΕΡΟΝ ΔΡΩΙΝ S ΔΡΑΚΑ	δ
	. . ΔΡ . . ΝΟΥ ΤΑΤΚΕΜΗΝ	γ	ΚΟCΜΑ ΠΑΜΗ S ΟΥΕΝΑΒΕΡ	α *
40.	ΤCΙΜ[Ι ΝΑ]ΘΑΝΑCΙ ΤΑΝΕΠΑΙΕ	α	[same line, at *, ΕΡΟΝ ΠCΒΤΚ	
	Θ . . ΠΩΟC S ΑΡ ^{ic} α	β	ΧΑΗ ΠΩΗΝΖΗΘ ΕΡΟΥΝ η ?	βιβ 40
	Π[ΑΠΑ]ΦΙΒΑΜ ΕΡΟΝ ΑΡ ^{ic} ιβ	ε	ΕΡΟΝ Β ΠΑΡΕC ΕΠΜΑΝ ?	δ
	? ΑΜΜΩΝΙ ΠΛΕΒΩΩ S ΑΡ ^{ic} ιβ	α	ΝΕΛΕΥΧΙ ΑΓΑΠΗ ? ? ?	
			ΕΡΟΥΝ ΠΙΝΙΠΙ	?
			ΕΡΟΝ ΤΗΒΕΤ ΝΕCΗΝΟΥ	δ
			ΠΑCΑΝ ΠΑΥΛΕ S ΠΕΒΒΙΚΗ	? 45
			ΠΙΛΙC ΑΜΜ ΠΛΕΒΩΩ S ΟΥ ?	α
			ΠΑCΑΝ ΦΙΒΑΜΟΥ ΕΥΤΙΛΚΩ ?	ε
			? ? ?	γ γ μ ι η
				ΝΒ
45.	ΓΙ Ν ΠΒΥ			
	ΣΕΡΟΝ ΝΕΗΡΠ . ΟC			
	Θ . ΡΗΒΕΥ			

We have here a statement of expenditure during four (perhaps more) months — from about January till April. Among those who receive payment are

Shepherds (Rec. l.l. 19, 29, 41, Ver. 35, 36), Goat-herds (Ver. 6), Agricultural labour-ers (Ver. 39), Vine-dressers (Rec. 1, 16), Water-men (? Ver. 2), Carpenters (Rec. 8, Ver. 21), Potters (Rec. 25, 31), Sailors (Rec. 20). But payment is often made - to women as well as men, - where the services rendered are not stated. The accounts are reckoned in νομίσματα (νόμισμα), as is clear from Rec. 44 (whence it is also evident that the dot preceding each sum is to be read νόμισμα*.) The fractions therefore are κέραια. From the appear-ance, upon both faces, of the same months (cf. esp. Rec. 8, Tybi 21, and Ver. 22, Tybi 22,) and the probability of Ver. 48, 49 being, like Rec. 44, 46, the total of the amounts on that face, I think the Papyrus must bear two independent accounts.

Recto:

l. 1. ΚΟΥΜΑΡΙΤΕC; v. l. 16, ΚΩΜΑΡΙ.

l. 3. The numeral here is ρω, i.e. $\frac{1}{12}$. This is clear from Rec. 41, 42, 43, where the figure of the amounts paid is, in each case, double that of the quantity of the material bought.

l. 6. The two letters in the numeral here have but one stroke above. (The same in l.l. 15, 20 and Ver. 28.) They stand, I think, for $\frac{1}{24}$ (? one κερ-αίον).

l. 7. ΕΘΟΝ; here sometimes ΕΘΟΥΜ. The Brit. M^m, Pap. xcv (dated A.D. 777,) repeatedly writes ο for ου, but indicates the omission by a stroke above the syllable. (v. also Stern, §. 45). A comparison of Rec. 7 with Rec. 29, of Rec. 41, 43, Ver. 37 with Ver. 45, shows that ς is used as its abbreviation; i.e., it = υπέρ.

ΠΑΛΛΙΝ; also l. 29. v. N^o XLVII.

l. 10. ΤΑΝΩΕΕΙ; v. ad N^o XXII⁵.

l. 11. ends with an abbreviation for ΔΒΡΑΖΑΜ.

l. 15. ΛΕΜΜΑΡΗC; v. R. II, 51, ΛΕΜΑΡΗC.

l. 16. The mark above the final word may be γ. Probably some product of the vineyard is intended.

l. 17, and l.l. 26, 40, ΝΕΠΑΙΕΤ; Lybia (? the Lybian nome) or its inhabitants v. Peyr. 266. Cf. Ä.Z. '65, 51, ΦΑΙΑΤ = β. 3, 30.

l. 18. ΠΕΛΔΙCΟΟΚ; v. ad N^o XLV, Ver. 25.

l. 19. At this rate, one sheep should cost 8.4 kerats, i.e., a little more than a τριμήσιον.

l. 20. ωβάρ; v. l. 34, where it seems that the meaning is "rent, hire". In Ä.Z. '84, 157, ΤΙ ΕΠΩΚΑΡ is to "let (land)".

* Perhaps the development of this abbreviation may be traced as follows; N, passim = Berl., P. 5561, ρ = Brit. M^m, Pap. xxxii (v. Wessely in Wien. Stud. '87, 242,) and ib., Orient. 1028, ρ, ρ = ., as here. v. also ad N^o XXIII⁷.

l. 21. ΠΟΥΛΕΙΤ; v. ad N° XLV, Rec.¹.

ΠΕΒΩΩ, from its position, is probably "the Ethiopian".

l. 22. ΤΧΗΡΕ [Μ]ΜΙΣΑΗΛ; "the threshing-floor of Misael, Μισαήλ."

l. 23. = ۱۰۰ (بر دلو).

ωαρωτ. The form of this word scarcely allows a comparison with Zoega 520, ωορτ, "mark(?)". Perhaps ۱۰۰ is as probable.

l. 24. ΤΕΛΝΟΥΖΙ; ? "branch of sycamore." Cf. S. Matth. XIII, 32 (*Mém. de l'Institut. égypt.*, II, II,) ΤΕΛ = Boh. ΣΑΧ.

l. 25. ΓΕΡΔΜΕΟΣ; v. ad N° XLV, Rec.³.

ΟΥΕΝΗ; ? for ΟΥΕΝΙΝ (v. N° XLIV,) = Sah. ΟΥΕΙΝΙΝ. Cf. the position of ΠΕΒΩΩ, l. 21.

l. 27. "Hassan, for the calf that was sick(?)", for Sah. ῥώβ.

l. 28. ΤΕΩΜΟΥΝΙ; the name of this locality, "The Eight," forms a parallel to that of ωΜΟΥΝ.

l. 33. ωαρ; cf. N° XLV, Ver.⁷, ωαρ?

l. 34. v. l. 20, above.

l. 38. ΘΕΥΤΩΣΙ; v. ad N° XXIII⁹.

ΦΑΜ, for ΦΑΜΕ = ΠΡΑΜΕ, is unlikely, because of Ver. 39, ΠΑΜΗ.

ΒΕΡΣΑ; for βύρσα.

l. 39. ΤΚΕΜΗΝ; a locality, probably in the Herakleopolite nome; v. *Champollion, l'Eg. sous les Phar.* I, 318.

l. 41. This line and l. l. 42, 43, Ver. 37, show the groups ap^H , ap^A , ap^L , ap^N . The 3^d letter looks like γ or ν, but may merely indicate abbreviation.

l. 43, and Ver. 46, ΛΕΒΩΩ = Sah. ΡΕΩΩ, ἀναγνώστης. R. II, 47, ΛΕΒΠΩΩ is probably intended for this.

l. l. 44-46. ΓΙ Ν = γινέσθαι νομίσματα, and Θ = ὁμοῦ (v. ad N° XLVI¹⁵). υγ = $\frac{2}{3}$ (v. *Stern*, s. 131, Taf.), and thus the total ($82\frac{2}{3} + 70\frac{1}{7} = 152\frac{5}{7}$) is correct.

Verso:

l. 2. ΠΟΤΑΜΙΤΕΣ; ποταμίτης, a rare word, occurs *Deukochr. (Wien)* XXXVII, 184.

Note the absence of the Article before Π.

l. 3. ΑΒΔΕΛΛΑ recurs R. I, 23; ΔΜΡΟC = ۵۰۰; cf. R. V, 38, ΔΜΒΡΟC.

l. 5. The date here is written ۸۵.

ΠΙΑΚ, and l. II, ΠΙΑΚ, = ΠΙΑΚΟΥ.

l. 6. ΩΑΣΒΑΜΠΕ; a case of "Annexion" similar to those in *Stern*, s. 192. From l. 18 one would expect ΒΑΜΠΙ.

l. 8. ΠΤΑΙΜΑΥ; ? "The irrigator." Cf. ΤΑΙΚΒΑ and v. *Peyr.* in ΜΟΥ.

l. 9. The date has the form ۸۵. The final word is ۹۸.

l. 10. ΒΑΡΑΧ; cf. *Ä.Z.* 85, 35, R. V, 53, ΒΑΡΑΒ, فرج.

The gap might contain [ΝΤΗ], and the words be translated, "for salted fish". ΤΑΡΙΧΙ = τάριχος, τάριχιον; v. N° LIII.

l. 12 and l. 41. ΠΑΡΕC; apparently also in N° XXVI. Cf. ? Zoega 352, ΠΟΡC, something hung up as a substitute for a door.

l. 16. ? for Sah. ΚΕΛΩΛ Σ ΑΠΟΤ.

One would expect the numeral to read ιβ μῆ.

l. 17. ΠΑΠΑΘΙ cf. Zoege 365, ΠΑΠΟΘΕ, ? "cow-stall keeper." ρωκ here suggests "ox-driver."

l. 18. ΤΞΕΙΛΙ. I can only suggest that this is for Sah. ΤΥΧΑΙΡΕ, "fold," and would translate "food for the stall-fed goats." For Ξ = ΤΥ, cf. Revill., A. et C., q̄θ, ΧΕΡΕ = ib., q̄η^B, ΤΥΕΕΡΕ, and R. V., 34, ΧΩΧΟΜΤΕ = ΧΟΥΤΥΟ-ΜΤΕ.

l. 19. ΓΙΡΑΣΕΙ; a foreign name, which I can not find elsewhere. The abbreviation may be for κέρσμος, or some such word, "a thousand tiles." Cf. the prices of bricks Deukochr. (Wien) XXXVII, 113.

l. 20. ΕΠΟΥΩΠ; for Sah. ΕΠΟΥΩΛΠ, "for the loan."

l. 23, and l. 27, 38, ΔΡΑΚΑ; قرا, "drakos"; probably here the plant or its fruit, rather than the liquor.

l. 24. v. l. 44, ΝΕCΝΗΟΥ for ΕΝΕCΝΗΟΥ; "fish for the brethren."

l. 26. ΜΟCΧΑΤΩΝ; the price makes, I think, μοσχάς - αδος, "heifer," improbable.

l. 27. ΔΡΩΙΝ = Kircher, Sc. 193 ساءل, φακός, lentil.

l. 28. "Grain for the dogs" is too improbable to be correct.

l. 31. ΚΟΛΛΑΘΙ = κόλλαθον, κόλλαδος. It recurs in this form in Berl., P. 5559; in Pap. Bodl., a. 1, κολλαθ; in Pap. Bodl., a. 2, κουλλαθε; in R. V., 32, κου-λαθε, κολλαθι; v. also A. Z. 71, 121.

ΛΕCΙ; v. ad N^o XVI¹⁰.

l. 33. ΦΕΛΑ; cf. N^o XXII^{11, 13}, ρελα.

ΟΜΙΟC; probably = ὁμοίως.

l. 34. CAXH seems to be a place-name.

l. 35. ΚΤΗΗΜ. One is tempted to read ΚΤΗΗΡ.

l. 37. The ratio between amounts bought and sums paid in the parallel cases (l. l. Rec. 41-43) suggests ε here. The sign following the numeral resembles that given in Deukochr. (Wien) XXXIII, 218, as half a kerat.

l. 39. ΠΥΒΙΚΗ would seem to be an error for ΠΕΥΒΙΚΗ.

l. 40. ΖΗΘ ? for Σηθ.

l. 42. "Those who partake of the ἀγάπη," or charitable repasts following certain of the sacraments. (Vauoleb., Hist. de l'Egl. d'Alex., 112.)

l. 46. ΔΜΜ = l. Rec. 43, ΔΜΜΩΝΙ. An analogous abbreviation is Ε††, for ΕΤΤΑΙΗΥ; v. N^o XIV¹.

ll. 48, 49. The frags. of which these lines are composed are not accurately joined, and the text therefore is unclear. In l. 49, & may have preceded the figures.

The Dialect of this text is clearly M.E. (CAXH, ECAXY, ΛΕΜ', ΛΕΥ', ΕΛ', etc.)

The number of Greek words is considerable.

ADDITIONS and CORRECTIONS.

- Page 1, line 8; for colon, read double-colon.
 In the text it should be inserted on Recto, after ροσι, ουωμ.
- 4, l.l. 1, 14; for ωιη, ωιθ, read σιη, σιθ (as corrected on p. 3,) My error was pointed out to me by the Rev. G. Horner.
- 10, line 37; for λαζ ναβελ, read λα ζν [N]αβελ, "thy tears have not ceased from my^{ie} eyes."
- 11, last line of text; read ερηδω-τ[ε], "—thy prayers protect—"
- 14, line 20; cancel βερεβωουτες.
- 15, 29; Probably [απα] μακαρι[?] μεν π[?] ενιωτ απλ πικεν†.
- 21, 33; μουσθαρι = Μουσθριων, in the newly-published "Aegyptische Urkunden a.d. königl. Mus^m zu Berlin", 1. Heft, s. 5.
- 25, 15; Add; The Dialect is M.E., though ρ is not replaced by λ.
- 30, 30; Add; Brit. M^m, Pap. 100 (Rankin I, C, a,) λαω, ω, = λαω, ανε.
- 32, 27; Add; καναζι, pl., N^o XVII.
- 36, 27; for τουου, read τουρου.
- 39, 13; for φλαπ-, read φλα π-. (Cf. Append., P. Bodl., Ver. 33.)
- 43, 2; ει is more probably the verb, and not η.
- 49, 27; Cf. Lagarde, Aegypt. 238, γεωργιος φακοςμα.
- 50, 24; It is the writer's sister who is referred to.
- 60, 2; for ψωτι, read πψωτι.
- 61, 12; σωωμι νχαρτης. In Sah. Jerem. XXXVI, 2, 4, (Erman, Bruchstücke), this = χαρτιον (χαρτην) βιβλιον, = Boh. τομος ἱχωμ (Tattam).
- 65, 39; Cf. πσιμιτους, quoted by Stern from a Berlin fragt., A.Z. '85, 31.
- 69, 2; for ?υρων, read probably [c]υρων, a locality found several times in the Greek papyri; v. Denkschr. (Wien) XXXVII, 108.
- 74, 21; for debtor, read creditor.

INDICES.

*N.B. The figures refer to the numbers of the M.SS.
R.=Recto, V.=Verso.*

i. PROPER NAMES.

<p align="center">Α</p> <p>αββι. 23. αβδελλα. αρ. V. αβρααμ. 6, 45R, αρ. R. αβρααμ. 46. αβραμ. 29. αβρ. αρ. R. αγρααμ. 46. αδαμ. 6. αιογλι. 46. αθανασιος. 5, 29. αθανασι. αρ. R. αθαναζε. 13. ακλυ. 45V, 49. αμμωνι. αρ. R. αμμ. αρ. R. αμρος. αρ. V. ?ανουπ. αρ. V. απολλω. 46. απου δαουδ. αρ. R. απου ιαγιε. 41. αραπω[λλω]. 24. αρνια. 6. αρσηνιος. 5. ασημ. 45V. ασσωβωρ. 23. Β βαραχ. αρ. V. βασιλε. 45R. βασιλι. αρ. R. βενιαμην. 6. βικτωρ. 13, 14, 46.</p>	<p align="center">ΒΙΚΤ. αρ. V.</p> <p align="center">Γ</p> <p>γαβρι. 24. γαβρ. 12. γεοργι. 16. γεοργ. 20. γεορ. 25. γεωργιος. 11, 14. γεωργε. 12 (1. 29). γεωργι. 13, 37, 45. γεωργ. 22, 45, αρ. γίρασει. αρ. V. Δ. Δαειδ. 50. δαουδ. αρ. R. Δαμηανε. 13. Δαμιαν. 14. Δελεμη. 23. τελεμη. 16. Ε εισακ. 16. επαπς. 45R. ευσταθιος. 13. Ζ ζαχαριας. αρ. V. ζηθ. αρ. V. Η ηλια. 45V, 46. Θ θεοδωρος. 14. θεοδρε. 45V. θεωδωρ. αρ. R.</p>	<p align="center">ΘΕΩΔ. αρ. R.</p> <p>θευτωσι. αρ. R. θεωφιλε. αρ. V. θιοφιλε. αρ. R. θηνυπαντ. 23. θωμας. 13, αρ. V. Ι ιακωβ. 12, αρ. V. ιαγιε. 41. ιερημιας. 46. ιογλι. 45R, 46. ιογλι. 46. ισακ. 51, αρ. V. ισακ. 6, 37, αρ. R. εισακ. 16. ιωβ. 22. ιωσφ. 6, αρ. V. ιωρδαννης. 44, αρ. R. ιωρδανης. 44. ιωαννης. 13. ιω. 5, 15, 17, 45R, αρ. Κ καρπας. 46. κελεστ. 23. κιπρια. 23. κλαυτιωσ. 6. κλουδα. 45R. [αρ. V] κοσμα. 23, 25, 45R, 50. κοσταντνος. 31. κουμετ. 52. κυρω. 12.</p>	<p align="center">Λ</p> <p>λουκας. 15, 44. Μ μαθεος. 44. μαιμουνη. 36. μακαριος. 7V. μακαρι, 45, 46. μαρσα. 41. μαρκος. 44, 45. μαρκ. 45V. μαρκογρι. 15. μελα. 29. ?μεραει. 45R. μηνα. 17, 46, αρ. V. μισανηλ. 7V, αρ. R. μουσα. 53. μουσν. 23. μουσθαρι. 11. (v. p. 83.) μωνε. 13. μωυσν. 7R, αρ. R. μωσν. 45. Ν ναζραυ. 46. νιλαμμων. 46. Ο ?ογαλλαμνηρ. 23. ογεναβερ. 45, αρ. V. ογεναβρι. 27. ογεναφελ. 46. Π παπας. 49. παπνουτι. 46, αρ. V.</p>
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ΠΑΠΟCΤΟΛΟC. αρ.	ΠΟΙΜΗΝ. 13.	COYPIAHH. 44.	Ψ
ΠΑΡΕΥ. 46.	ΠΙΜΗΝ. 22.	CΤΕΦΑΝ. 14.	ΨΑΤΙ. 36.
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ΠΕΤΡΟC. 5, 13, 17, 19, 23,	?ΠΨΩΤΙ. 43.	ΤΑΙΛΙΑ. 6.	ω
44, 45, αρ. V.	ΠΩΟΙ. 50.	ΤΑΝΙΕΛ. 37.	ωΕΝΟΥΤ. 45 R.
ΠΕΤΡ. 45 R, αρ. V.	Ρ	ΤΕΛΕΜΗ. 23.	ωΕΝΤ. 22.
ΠΕΤΡΕ. 46, αρ. R.	ΡΜΙΗΛ. 15.	?ΤΚΟΥΝΩ. 46.	Ζ
ΠΙΔΥ, αρ. V.	С	Φ	ΖΑCСΑΝ. αρ. R.
?ΠΙΔΝΩ. 40.	CΑΜΟΥΗΛ. 22, αρ. R.	ΦΙΒΑΜΟΥ. αρ. V.	ΖΑΤΡΕ. 28, 53.
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ΠΙCΙΝΤΙ. αρ. V.	СΕΥΗΡΟC. αρ. V.	ΦΩΡΕ. 45 V.	Χ
ΠΙCΥΗΤΙ. 12.	СΕΥΗΡ°. 24.	Χ	?ΧΕΒΗΡ. 31.
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		6	
	βαΙΛ. 15,	?ΒΑΜΟΥΛ. 51.	

ii. GEOGRAPHICAL NAMES.

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[B]ΑΒΙΛΩΝ. 53.	ΠΕΛΔΙCΟΟΚ. αρ. R.	Ρ	ΤΟΥΤΩΝ. 45 R.
ΠΑΒΥΛΩΝ. 22.	ΠΕΛΔΙCΩΚ. 45 V.	ΡΑΚΟΤΕ. 5.	?ΤΟΥΞΟΥ. 19.
Ε	ΠΙΑΜ. 25?, 45 R.	С	ω
ΕΔΩΜ. 7 R.	?ΠΙΑΝΩ. 46.	?CΑΧΗ. αρ. V.	ωΑΡΕ. 22, 45 R.
Κ	ΠΚΑΝΩΑΡΕ and	СΙΜΙCΤΟΥC. 45 (v. p. 83.)	ωΑΡ. αρ. R.
ΚΕΡΚΕCΟΥΧ. 46.	ΠΚΟΥΝΩΑΡΕ. 45 V.	СΙΩΝ. 8.	ωΑΡ. 45 V.
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Λ	ΠΟΥΔΕΙΔ. 45 R.	Τ	ωΜΟΥΝ. 11?
ΛΕΩΝΕ. 34.	ΠΟΥΔΕΙΤ. αρ. R.	ΤΑΒΩ. 45 V.	Ζ
ΛΕΩΝΙ. 45, αρ. R.	ΠΟΥCΙΡΕ. 23, 45 R.	ΤΑΚΕΝΗΩ. 45 V.	?ΖΕΠΙΦΝΙ. 45 R. (cf. 45 V.)
Μ	ΠΟΥCΙΡΙ. 52, αρ. R.	ΤΑΝΩΓΗ. 34, 45 R, 46.	ΕΠΙΦ.)
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Ν	51.	ΑΡ. R.	ΖΡΩΜΗ. 5.
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 ΑΓΓΕΛΟΣ, 3.
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 ΑΓΙΟΝ, 33.
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 ΘΑΓΙΑ, 22.
 ΘΡΕΤΙΚΩΣ, αἰρετικός, 6.
 ΕΧΜΑΛΩΣΙΑ, αἰχμαλωσία, 8.
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 ΑΛΥΘΙΝΟΣ, αληθινός, 39.
 ?ΑΜΑ, 16.
 ΑΝΑΓΓΕ, ἀνάγκη, 27.
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 -δριτης, 25.
 ΑΡΧΗΣΙΜΑΧΙ, αρχισυμμαχος,
 45. V. [-ηγος, 10.
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 ΑΣ, Αφ. (v. *ad l. Rec.* 41.)
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 21, 23, 25.
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 ΖΗΓΟΥΜΕΝΟΣ, ηγουμενος, 35.
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iv. ARABIC WORDS.

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v. COPTIC WORDS.

(a selection only.)

The forms referred to for comparison are the Sahidic.

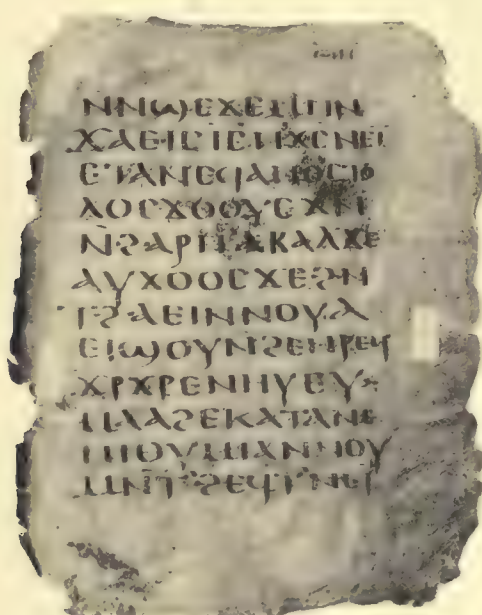
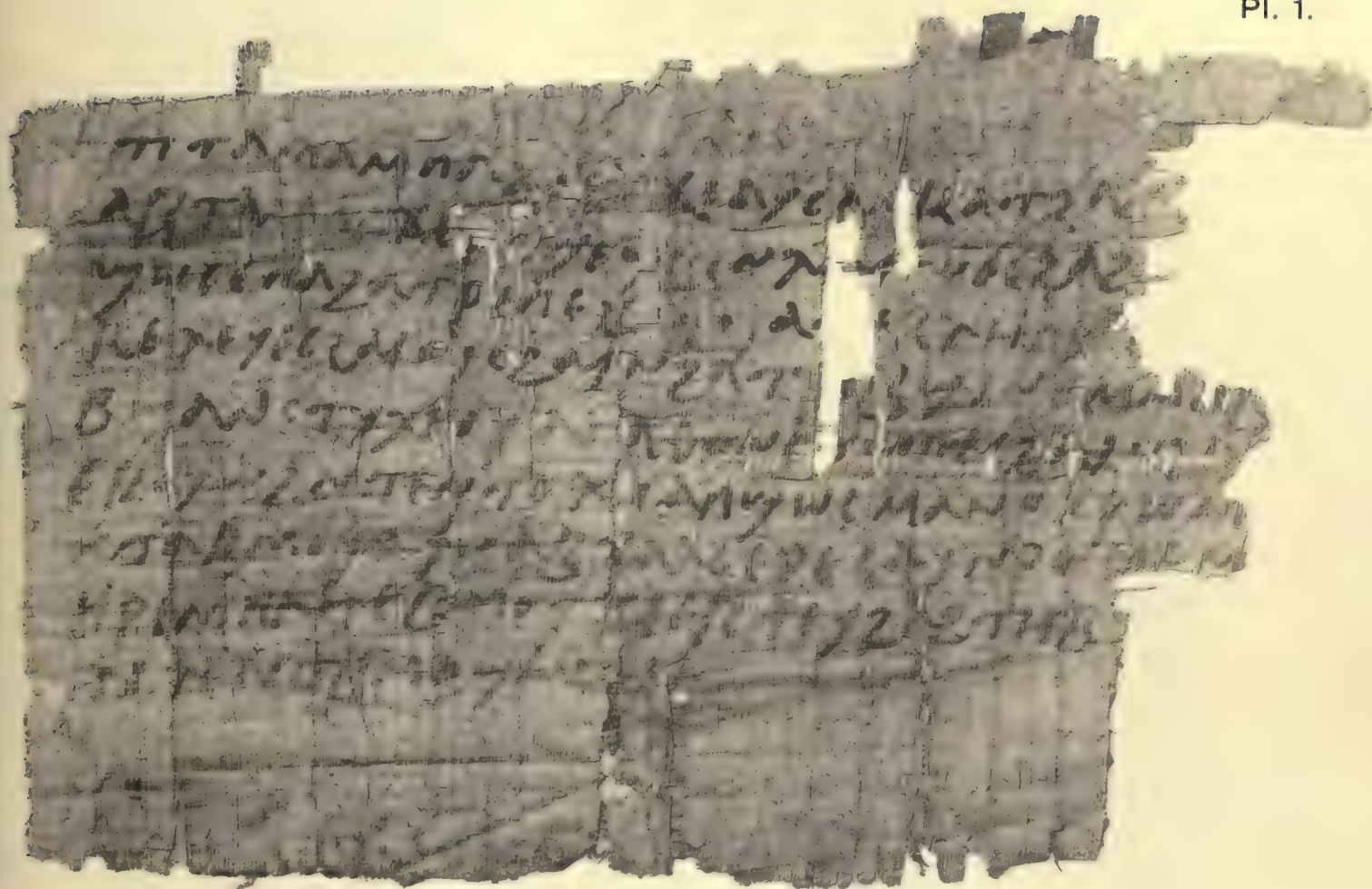
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